A GRAMMAR

OF THE

KUVI LANGUAGE,

WITH COPIOUS EXAMPLES,

BY

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PREFACE.

THE reason why the author of this work turned his attention to the study of Kuvi, the language of the Konds, was because he found that, though the men of the tribe understood the Telugu language, their women and children did not, and so it was necessary for his work that he should do his best to master the language.

He has found its study a most interesting and pleasurable undertaking, for it is a very rich language. He is quite aware that he is but a beginner in its study and that he has still much more to learn. His object in publishing this Grammar is :—

First—He feels that, if his desire to popularize its study is to be attained, would-be students will be encouraged to make a beginning, when they find that the language has a foundation in this Grammar, on which they can raise their superstructure.

Second—The assistance, which he feels will be rendered by the criticisms of these students, will enable him to improve his second edition by introducing new matter, that has hitherto escaped his notice, by corrections where necessary and by re-modelling the whole work if this be found advisable.

When the number, who own this language as their mother tongue, is computed, we find, by W. Francis' Gazetteer of Vizagapatam, that there are

In Vizagapatam alone round Palkonda	...	66,000
In the Agency	...	150,000
In Jeypur	...	91,000
Making an admitted total of ...	...	307,000

Besides this, there are very many of this tribe living in Kalahandi, while many more live in Orissa.

In Jeypur the recognized language of the country now is Ooriya, but W. Francis' Gazetteer shows that 481 per mille speak Ooriya, and 206 per mille speak Kond. Coupling the above with the fact that Ooriya is an Aryan language and not Dravidian, the Author is warranted in deducing therefrom his belief that the original language of Jeypur and also of Kalahandi was Kond.

Believing that the study of this language will be restricted to Europeans chiefly, though perhaps educated Indian gentlemen, who also invariably know English, may also be disposed to study it, the Author has adopted as his model the Telugu Grammar prepared by the Rev. A. H. Arden, M. A., and, on the lines there laid down, has compiled this Grammar in English characters. The Author invites any one interested in this Kuvi language to procure his "Bible Stories" in Telugu characters, as also his work on "The Religion, Customs and Folk-lore of the Kuvis."

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9. **kāwali** (to want).
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I.

Introductory.

The Kond, literally the mountaineers, received their name from the Telugu word Konda, the hill wherefore other spellings are wrong. This tribė belongs to the Dravidians and claims its origin from Pandu the great king of the Konds. They were formerly living from the Delta of Orissa to the North-west of Jeypore, inhabiting Kalahandi and Ganjam as well as down the plains of Vizagapatam District.

They are living both, in the Calcutta and Madras Presidencies. The Rajah of Palkonda is considered the head of the southern part of this tribe. In former times they cultivated the whole of the plains, but were then gradually pushed backwards by the advancing Aryans. The great majority is at present living upon the hills, and as they talk another language, which none of the Telugus or Ooriyas understand, and as there exist many strange and rude customs between them, they are regarded as a semi-civilized and rude race.

There exists a great difference between the characters of the Konds and the Telugus. The Telugu is a man, who stands his place even when left alone. The Kond counts only as a member of his tribe. The Telugu is not so much afraid of intrigues of men, but fears wild beasts most. The Kond does not fear wild beasts, but

fears most of all the intrigues of men. The Telugu longs to have every day more than he had the previous day, and stretches his arms out wide to gain more and more influence and riches, he is an active never content man. The Kond is quite satisfied, when he has enough for himself, he does not think further than his own family or village and is content, if nobody disturbs him on his small property. On the whole, the Kond lives a simpler and more upright life than the Telugu does. He is still more conservative than the Telugu. The Telugu is a bright, brisk man, the Kond an emblem of stupidity and childish silliness.

The Hauta or Nayudu of a village has great infiuence and power. He rules his village as a father. All village questions and even family matters come before him for settlement.

The wife of a Kond is generally older than her husband and acquires a great influence over him.

The so-called Meriahs, human sacrifices, were very common among them and the destruction of new-born infants was a custom, which has still to die out.

The big tribe of Konds is divided into five different classes. They claim their descent from one ancestor, the great Pandu, who had five sons. Each caste recognizes one of these sons.

1. Mukhadora, the highest caste.
2. Mannidora.
3. Kondadora.
4. Jatapudora or Poroja, or Kodulu or Kuvi.
5. Gadaba.

The two first castes have lost their original language as they amalgamated with the Telugus, but each of the three last castes has its own language. The largest tribe is that of the Jatapudoras. This tribe has its own very fine Kuvi language, which is almost unknown to any European or educated Indian.

This tribe numbers according to the last census of the Vizagapatam District 66,000 inhabitants. Besides this, there may be counted $\frac{1}{5}$th of the whole Jeypore population to this tribe according to W. Francis' Gazetteer. Besides this there is a large portion of the inhabitants of Kalahandi belonging to this tribe and least, not last, the whole Kui talking population in the Orissa Delta and Bengal, so that the number of all Kuvi or Kui talking men is well worthy of notice.

There are two dialects, called Kuvi and Kui, the first is spoken more to the west and south-west, the latter more in the north-eastern part of the country. As my remarks about the Kuvi and Kui language clearly show, they are only two dialects of a very rich fine language, which deserves the notice and study of Europeans and Indians.

There are no written characters in the Kuvi language, but I have tried to write 120 Biblical stories in this language using Telugu characters. It would be a very interesting undertaking to try and unify these two dialects and evolve one Grammar therefrom. I have attempted this in my Kuvi Grammar, and I court any criticisms, remarks or suggestions, which will be very thankfully accepted, as the undertaking is a serious one and I require all the help I can get.

My book "Religion, Customs and Folk-lore of the Konds" gives much interesting information and throws new light on these people. All the stories, etc., were collected from the Konds themselves, and therefore are genuine.

Some remarks about the Kuvi and Kui dialect.

The Kond language is divided into many different dialects, as: Gond, Gadaba, Konda, Saura, Kuvi, or Kui; of these Kuvi or Kui is the one mostly spoken. When we differentiate between these two dialects, we mean that Kui is spoken more in the eastern parts of the Kond territory and Kuvi more in the western parts.

When comparing these two dialects of one language, I must differ entirely from Lingam Letchmajee in his "Introduction to his Grammar of the Kui Language," when he says: "it will be strange to observe, that the

language of the Kond's country though bordering on the hill Zemindaris in the Ganjam District, does not bear the least resemblance to that of these near neighbours ;" also when he says: "I have always thought, that this (Kui) language is a corruption of, or the primitive Telugu itself."

The following short comparison of these "two languages" will clearly show :—

1. That there exists a very great resemblance of Kui with Kuvi, yea, that "both languages" are really one and the same.

2. That this Kuvi language is an entirely self-existing original language and that it has no resemblance to Telugu as its vocabulary is entirely different from Telugu. For each Telugu word there will be found a different one in Kuvi. The Grammar of both languages as well as of all Dravidian languages is nearly the same.

For this reason the Kuvi language may be learned comparatively soon by one, who has a knowledge of the Telugu language.

1.

The identity of both "languages" is established by the uniformity of their vocabulary.

Kuvi.		***Kui.***
kēju	the hand	kēju
keska	the hands	keska

Kuvi.		*Kui.*
ūnga	the meat	ūnga
lāa	the maid	lāa
nāju	the town	nāju
nāto	of the town	nāto
āba	father	āba
īja	mother	īja
kōdi	the ox	kōdi
mīnu	the fish	mīnu
pēnu	god	pēnu
pēnka	gods	penka
mrīesi	the son	mrīenju
mrīka	the sons	mrīka
pūju	the flower	pūju
pūnga	the flowers	pūnga
mrānu	the tree	mrānu
mrāka	the trees	mrāka
paheri	the road	paheri
mungeli	the nose	mungeli
mungelka	the noses	mungelka
ro	one	ro
ri	two	ri.

etc.

2.

The identity of both languages is further proved by the uniformity of the verbal forms, thus :—

PRESENT TENSE.

Kuvi.			**Kui.**	
nānu	**mai**	I am	anu	maï
nīnu	**manzi**	you are	īnu	manzi
evasi	**mannesi**	he is	evanju	mannenju
mambu	**mannomi**	we are	amu	mannamu
mimbu	**manzeri**	you are	īru	manzeru
evari	**manneri**	they are	evaru	manneru.

REMARK 1.—Throughout the whole Grammar in Kui instead of the affix **esi**, which is the affix for the third pers. singular masculine, there is used the affix **enju**.

REMARK 2.—The affix for the first person plural seems to be borrowed from Telugu. The Kuvi affix **omi** appears as the original ending.

REMARK 3.—The difference in the ending vowels in the plural number appears in all similar forms. Here again **i** seems to be the original termination and *u* to have been subsequently adopted owing to the influence of the Telugu language.

PAST TENSE.

Kuvi.			*Kui.*	
nānu	**maẓẓee**	I was	ānu	masse
nīnu	**maẓẓi**	you were	īnu	massi
evasi	**maẓẓesi**	he was	evanju	massenju
ēdi	**maẓẓe**	she was	eri	masse
mambu	**maẓẓomi**	we were	āmu	massamu
mīmbu	**maẓẓeri**	you were	iru	masseri
evari	**maẓẓeri**	they were	evaru	masseri

REMARK 1.—The change of the consonants is, according to the rule, that Kui is a softer language than Kuvi as shown by the rule given on page **18**.

REMARK 2.—The first person singular ending in **e** is quite unreasonable as the third person feminine or neuter ending in the same affix. The termination of Kuvi **ee** seems again to be the original form.

	Kuvi.		*Kui.*
The Indefinite relative part.	**manni**	being	manni
,, Past ,, ,,	**maẓẓi**	having been	massi
or	**punni**	knowing	punni
	puẓẓi	having known	pussi

Verbal Forms.

	Kuvi.		*Kui.*
verb root	**ki**	to do	gi
verb noun present	**kīnai**		gīnai
„ „ past	**kitai**		gitai
present tense	**kii**		gii
past tense	**kittee**		gite
partic-pres	**kīni**		gīni
partic-past	**kitti**		giti
negative partic.	**kīa**		gīa
imperative { singular	**kīmu**		gīmu
imperative { plural	**kīdu**		gīdu
emphatic form	**kīkattee**		gīkate

PAST TENSE.

Negative Form.

		Kuvi.		*Kui.*
Singular.	1 per'	**meh'atee**	I did not see	meh'ate, or atenu
	2 per'	**meh'ati**	you did not see	meh'ati
	3 per'	**meh'atesi**		meh'atenju
Plural.	1 per'	**meh'ātomi**		meh'ātamu
	2 per'	**meh'āteri**		meh'āteru
	3 per'	**meh'āteri**		meh'āteru
	3 per'	**meh'ātu**		meh'ātu.

REMARK 1.—The first person singular and plural again seem to be influenced by Telugu, as **nu** and **mu** are Telugu terminations. Kuvi appears again as the pure Kond language.

3.

The identity of both languages is further proved by the personal pronoun.

	Kuvi.		*Kui.*
Singular.	**nānu**	I	ānu I.
	nā	my	nā
	nange	to me	nange
Plural.	**mambu**	we	āmu
	mā	our	mā
	mange	to us	mange
Singular.	**nīnu**	you	īnu
	nī	of you (your)	nī
	ninge	to you	ninge
Plural.	**mīmbu**	you	īru
	mī	of you (your)	mī
	minge	to you	minge

REMARK 1.—These two tables show quite clearly, that the consonant **n** in singular and **m** in plural is a part of the root. There exists therefore no reason, why the first person

in the singular and plural should omit this consonant. The first person singular and plural of Kuvi appear again as the original and pure Kond.

REMARK 2.—The plural form ending in **mu** and **ru** seems to have been formed under the influence of Telugu, as the words mēmu, māmu, mīru, would be pure Telugu. The words **māmbu** and **mīmbu** appear therefore again as the original ones.

Kuvi.		*Kui.*
evasi	he	evanju
evani	of him, his	evani
evanaki	to him	evanaki
evari	they	{ avaru evaru
evari	of them	avaru
evaraki	to them	avaraki
evaska	they (fem.)	avaska

REMARK.—The root of this word **evasi**=he, is in both dialects **ev**. There is no reason, why the vowel **e** should be changed into **a** in the plural. This seems to have been influenced again by Telugu. Kuvi has the original form.

	Kuvi.	Kui.
Singular.	**ēdi,** she, it	ēri
	ēdani, of her, it	ērani
	ēdaniki, to her, it	ēraniki
Plural.	**ēvi,** they	evi
	evaska, they	avaska, evaska
	evaskaki, to them	avaskaki, evaskaki

Remark.—There appears a difference in the singular number, as the consonant has been changed into *r*; the plural forms are again the same.

Some differences in "both dialects" will be found, but they appear so insignificant, that they cannot overthrow the belief in the unity of the two dialects.

Such differences as appear between the two dialects are the following :—

1. The Kuvi language is harder in sound than Kui, wherefore the consonants in Kui are very often softer than those in Kuvi. Thus:—

Kuvi.		Kui.
kokasi	the boy	koganju
ki	to do	gī
kamma	the work	kāma
maẓẓee	I was	masse.
puẓẓee	I knew	pusse.

2. For the same reason the Kuvi consonant *h* is very often changed into *s*. Thus :—

Kuvi.		Kui.	
ha	go	sa	go
hi	give	si	give
hā	die	sā	die.

3. The Kuvi consonant **h** is sometimes changed into **g**. Thus :—

Kuvi.		Kui.	
nehi	good	neggi	good
nehasi	the good	negganju	the good

4. The Kuvi third person singular masc, which has the affix **esi asi**, is changed in Kui into anju. Thus :—

Kuvi.		Kui.	
gaṭṭasi	he who	gaṭṭanju	he who
pūnnasi	he who knows	punanju	
wātasi	he who came	wātanju	
wātesi	he came	wātenju	
evasi	he	evanju	
ōasi	the bearer	ōanju	
kokasi	the boy	koganju	

Remark.—Although this form is irregular, the genitive case is in all words the same.

Kuvi.		Kui.
gaṭṭani	of him who	gaṭṭani
punnāni		punāni
wātani		wātani
evani		evani
ōāni		ōani
kokani		kogani

II.

ALPHABET.

The Kuvi language has no written characters of its own, and as it has never been written before, the Roman alphabet has been adopted in this Grammar in order to make its study possible even without knowing the Telugu or Ooriya language.

The Kuvi language consists of twenty-three consonants and ten vowels, with three double vowels.

The consonants are divided into five classes.

1.	Gutturals	**k**	**kh**	**g**	**h**	**n**	
		క	ఖ	గ	హ	న	
2.	Palatals	**ẕ**	**z**	**s**	**j**		
		చ	జ	స	య		
3.	Cerebrals	**ṭ**	**ḍ**	**n**	**r**	**l**	
		ట	డ	ణ	ర	ల	
4.	Dentals	**t**	**d**				
		త	ద				
5.	Labials	**p**	**ph**	**b**	**bh**	**w**	**m**
		ప	ఫ	బ	భ	వ	మ

The vowel sounds in Kuvi are ten in number and are thus represented by Roman letters.

a	**ā**	**i**	**ī**	**u**	**ū**	**e**	**ē**	**o**	**ō**
అ	ఆ	ఇ	ఈ	ఉ	ఊ	ఎ	ఏ	ఒ	ఓ

The double vowels are three.

ai **au** **oi**

ఐ ఔ ఓయు

These vowels may be still further exemplified by the following English words spelt after the Kuvi fashion.

1.	**a**	as in	bat	representing	but
2.	**ā**	,,	pās	,,	pass
3.	**i**	,,	fit	,,	fit
4.	**ī**	,,	fīt	,,	feet
5.	**u**	,,	fut	,,	foot
6.	**ū**	,,	fūl	,,	fool
7.	**e**	,,	ending	,,	ending
8.	**ē**	,,	fēl	,,	fail
9.	**o**	,,	on	,,	on
10.	**ō**	,,	bōt	,,	boat
11.	**ai**	,,	fail	,,	file
12.	**au**	,,	faul	,,	fowl
13.	**oi**	,,	oister	,,	oyster

The single consonant may be sounded the same as in English. Only the following letters need some ramarks.

1. **g** (Telugu గ) has always the hard sound, as heard in go.

2. **z̧** (Telugu ౘ) has a hard sound, as heard in ts.

3. **z** (Telugu జ) has a hard sound, as heard in June.

4. **j** (Telugu య) has a soft sound, as heard in (yet, yes.)

5. **n** (Telugu ఙ) has a nasal sound, as in French word bon.

REMARK 1—The doube consonant **ng**, which is very often used in the plural number, must be spoken through the nose as the French word, Anglais.

REMARK 2—The letter **h** is sometimes pronounced abruptly, wherefore an apostrophe shall always be used in snch cases.

meh'mu = say

tuh'mu = cut

uh'mu = kick

In the same way vowels are spoken often in a strange abrupt way. To show this pronunciation an apostrophe must also be used.

we'mu = beat

hō'mu = go out

ho'mu = run away

wā'mu = come

wā'du = come

It is very easy to learn or to remember where these curious abrupt stoppages are to be used.

1. It is only used with verbs.
2. It is only used, when the root of the vẹrb ends in **h** and with any hard consonant or in a vowel.

Kuvi verbs never change their roots. The root is first distinctly pronounced and then the ending put to it; wherefore these sudden sharp stoppages appear very reasonable.

REMARK 3—When two vowels are standing together, each vowel is to be pronounced separately and distinctly, but no apostrophe need be used then.

wāadu = don't come.

wāomi = we are not coming.

3.

NOUNS.

The Kuvi language knows of no article, but **ro** one is often used, where in English the indefinite article is used. In the same way the demonstrative adjective pronoun **ē** that, those, and **ī** this, these, are used.

I.

FORMATION OF NOUNS.

A great number of nouns are formed from verbs, adjectives or other nouns.

1. Formation from Verbs.

There are especially four classes formed by adding different affixes. These affixes are **pu, vu, ki, u**.

a. By adding **pu**.

Thus—

Root of Verb.		*Noun Singular.*		*Plural.*
meh'	to see	**mespu**	the sight	**mespunga**
tin	to eat	**tinpu**	the eating	**tinpunga**
un	to drink	**unpu**	the drinking	**unpunga**
gla	to transgress	**glapu**	the transgress	**glapunga**

kadda glapu glatida—have you crossed the river.

tinpu hōtate—have you the mind to eat.

mespu meh'anahā perha ōti—you have taken it away without seeing.

tun	to slay	**tūnpu**	the slaughter	**tūnpunga**
pān	to receive	**pānpu**	the receipt	**pānpunga**
in	to talk	**innumpu**	the talk	*etc.*
tīr	to judge	**tīrpu**	the judgment	

Root of Verb.		*Noun Singular.*		*Plural.*
hāt	to call	**hātpu**	the call	
ō	to tolerate	**ōpu**	the tolerance	
mrek	to spoil	**mrekpu**	the spoil.	

b. By adding **vu.**

Root of Verb.		*Noun Singular.*		*Plural.*
rel	to pull	**relluvu**	pulling	**relluvunga**
pŏr	to cover	**pŏrvu**	cover	**porvunga**
ōr	to tolerate	**orvi**	tolerance	**orvinga**
mer	to light	**mervu**	light	**mervunga**
per	to lift	**pervu**	lifting	**pervunga**
wā	to come	**wavu**	coming	*etc.*
hal	to go	**halvu**	going	

bobbilti wāvu watomi—we came from Bobbili.

miḍola mervu merheki—what a light was lighting this night.

c. By adding **ki.**

Root of Verb.		*Noun Singular.*		*Plural.*
līk	to exhaust	**līki**	exhaustion	**līkinga**
lī	to weep	**līki** or **līwi**	weeping	**likinga**
ged	to leap	**gedki**	the leap	**gedkinga**
lāg	to blame	**lāgi** **lāgu**	blame reproach	**laginga**
hä	to die	**hāki**	death	**hākinga**
kaz	to bite	**kaski**	biting	**kaskinga**

mīmbu bahe ēnataki likitulle manzeri—why are you all (with weeping) weeping.

iẓẓeka lāgu lagitere—they blamed so much.

d. By adding **u**.

Root of Verb.		*Noun Singular.*		*Plural.*
ẓōl	talk	**zōlu**	talk	**zōlunga**
trīg	to tremble	**trigu**	trembling	**trigunga**
nīd	to live	**nīdu**	life	**nīdunga**
rāẓ	to write	**rāẓu**	writing	**rāẓanga**
batk	to live	**batku**	living	**batkunga**
huẓ	to weave	**huẓu**	weaving	**huẓunga**
kaẓ	to bite	**kaẓu**	biting	**kaẓunga**

haree nehi zōla zōlatesi—he spoke very well.

na himbori ēni huẓu huẓẓitesi!—of what weaving did he make my cloth!

Formation from Verb participle by adding **nasi, tasi, nai, tai.**

Verb part. **nammi** believe, noun masc. { **namminasi** he who believes. **nammitasi** the believer. }

fem. { **namminai** / **nammitai** } the believe faith.

Verb part. **kepi** do	noun=	**kepinasi**	who does
		kepinati	he who did
		kepinai	the woman which does.
		kepitai	the woman which did.

Thus—

Verb part. present.		*Noun Singular.*		*Noun Plural.*	
kī	do	mas.	**kīnasi**	m.	**kīnari**
		f.	**kīnai**	f.	**kīnaï**
ēndi	play	m.	**ēndinasi**	m.	**endinari**
		f.	**endinai**	f.	**endinaï**
wē'	beat	m.	**wē'nasi**	m.	**wē'nari**
		f.	**wē'nai**	f.	**wē'naï**
ta'	bring	m.	**ta'nasi**	m.	**ta'nari**
		f.	**ta'nai**	f.	**ta'naï**

Verb past part.

kī	do	m.	**kittasi**	m.	**kittari**
		f.	**kīttai**	f.	**kittaï**
ēndi	play	m.	**enditasi**	m.	**ēnditari**
		f.	**enditai**	f.	**ēnditaï**
wē'	beat	m.	**wētasi**	m.	**wētari**
		f.	**wētai**	f.	**wētaï**
ta'	bring	m.	**tattasi**	m.	**tattari**
		f.	**tattai**	f.	**tattaï**

2. Formation of Nouns from Adjectives.

A class of abstract nouns is formed

1. by affixing **tanomi** to an adjective.

Adjective.	*Noun.*
nehi good	**nehitanomi** goodness
kazza big	**kazzatanomi** greatness

2. by affixing **pāna** to an adjective.

Adjective.	*Noun.*
nehi good	**nehipāna** goodness.
kazza big	**kazzapāna** greatness.

3. by affixing **tai** to an adjective.

Adjective.	*Noun.*
ūna small	**ūnatai** the small one.
nehi good	**nehitai** the good thing.

There exists a difference between the last formation and the two first ones. **Nehitanomi** or **nehipana** means goodness, kindness, but **nehitai** means a good thing.

4. by affixing **asi, ai, ari, aï** to an adjective.

Adjective.	*Noun.*
nehi good	**nehasi** a kind man
kazza big	**kazzasi** a big man
īẓi little	**īẓasi** a little man
	īẓai a little woman.

The adjective **ūna**, small, cannot be used with the affixes.

3. Formation of nouns from Nouns.

1. by adding **tanomi** or **pāna**.

hauta naidu		**hautatanomi**	the naiduship
	or	**hautapāna**	
ōḍu rajah		**ōḍutanomi**	Government
	or	**ōḍupāna**	
muski a not giver (a niggard)		**muskitanomi**	avarice
	or	**muskipāna**	

2. by changing the termination

lōphomi avarice **lōphi** the miser.

3. by adding the termination of **gattasi**, fem. **gattai**, to a neuter noun.

Neuter Noun.		*Personal Noun.*	
papomi sin	m.	**papomigattasi**	the sinner
	f.	**papomigattai**	„
blinzi a trade	m.	**blinzigattasi**	a merchant.
	f.	**blinzigattai**	„

4. by adding the affixes **asi, esi, nasi, nai** to a neuter noun.

Neuter Noun.		*Personal Noun.*	
blinzi	a trade	**blinziesi**	a merchant
ōzu	the beauty	**ōzitasi**	the handsome

5. by adding the affixes **asi, esi, nasi, tasi, nai,** etc., to a personal noun.

Personal Noun.

donga	thief	m.	**dongeesi**	the thief
		f.	**dongēni**	
hauta	naidu	m.	**hauteesi**	the naidu
		f.	**hautēni**	
trōmba	the priest	m.	**trombeesi**	the priest
		f.	**trombēni**	

6. by affixing **la** or **li** and **ēni** to a neuter noun.

Neuter Noun.			*Personal Noun.*	
papu	sin	m.	**papula**	the sinner
		f.	**papuli**	,,
ōzu	beauty	m.	**ōzula**	the handsome
		f.	**ōzuli**	,,
guḍi	blindness	m.	**guḍila**	the blind
		f.	**guḍeni**	
rāndi	widowhood	m.	**rāndela**	the widower
		f.	**rāndēni**	

7. by affixing **la** to a personal noun.

donga	thief	m.	**dongela**	the thief
		f.	**dongeni**	,,

N. B.—This formation is not generally to be used. There exist some special words, which should be learned.

8. by adding **kahinasi** (player).

blinzi	trade	—**blinzikahinasi**	the merchant
bēta	hunting	—**bētakahinasi**	the hunter

9. by adding the affix **bīga** to a neuter or personal noun

karuvu	famine	**karuvibīga**	the gormandizer
donga	the thief	**dongabīga**	a thief
nista	drowsiness	**nistabīga**	a drowsy fellow
pazzi	the pig	**pazzibīga**	a pig (personal)

The masculine and feminine forms are here the same

4. Formation of nouns from Adverbs, and Postpositions, etc.

1. by affixing **pana.**

embaa	there	**embatipāna**	(the there thing) the circumstances there.
uppara	instead of, for	**upparapāna**	the sake
pangata	outside of	**pangatapāna**	the outside
nokita	before (in future)	**nokitapāna**	the future
tollie	before (in past)	**tollitipāna**	the past
nie	now	**nietipāna**	the present

The composition with other adverbs or postposition is not generally used, but new words can easily be form-

ed by the affix **pāna**, as the language is open to accept them. A large number of words may in this way be introduced into the vocabulary of this language.

2. by affixing the personal terminations **asi, ati, esi, eni, ai**, etc.

embaa	there	noun	**embaasi**	he who is there
nīe	now	,,	**nietasi**	he who is now
nā	my	,,	**nāasi**	he who is of mine
evari	those	,,	**evaraasi**	he who is one of them.
wīe	tomorrow	,,	**wīetasi**	he who is of to-morrow
lekko	up	,,	**lekkotasi**	he who is above (God) father
roki	down	,,	**rokitai**	the earth (mother).

II.

DECLENSION OF NOUNS.

1. GENDER.

Kuvi Nouns have three genders, namely,

1. The Masculine.

All nouns which can be used in reference to a man or a god are masculine.

The sun and moon are not as in Telugu masculine, but neuter.

2. The Feminine.

All nouns which can be used in reference to a woman or a goddess are feminine.

3. The Neuter.

All nouns which can be used in reference to animals (male or female) and to all inanimate things, are neuter.

DISTINCTIONS OF GENDER.

Distinctions of Gender are shown in three ways:

1. by the use of different words, as—

tanzi	father	**talli, ija**	mother
gānza	the cock	**kōju**	the hen
dangda	a young man	**lāa**	a maiden
kokkasi	a boy	**pōta**	a girl

2. by changing of termination, as—

lage'etasi	a bad one	**lage'etai**	a bad one (fem.)
blinziesi	a merchant	**blinzieni**	a merchant ,,
ḍokara	husband	**ḍokiri**	the wife
budha	the old man	**budhi**	the old woman.

3. by the use of prefixes, as—

Masculine.		*Feminine.*	
pōdi mleha	a man	**āẓa mleha**	a woman
lukki kōḍi	an ox	**talli kōḍi**	a cow

Masculine.		*Feminine.*	
pōtu mrānu	a (m.) tree	**talli mrānu**	a (f.) tree
bokaḍa gorri	a ram	**talli gorri**	a sheep (f.)
pōtu mīla	a little goat	**petta mīla**	a little goat
dōni orli	the mouse	**talli orli**	the mouse
utīja ḍālu	a little pig	**talli ḍālu**	a little pig
kurra ḍālu	a male calf	**osiri ḍālu**	a female calf
gānza hīpa	a cockerad	**pokala hīpa**	a little hen.

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2. NUMBER.

Kuvi nouns have two numbers—the Singular and the Plural. Each number has five cases, namely –

1. Nominative, 2. Genitive, 3. Dative,
4. Accusative, 5. Vocative.

1. Some nouns, expressing a collective sense, as grains, are generally used in the plural number.

kūlinga mannuki ?	is there rice ?
zōnanga nehi ahi kampitu,	cholam is well ripened

2. Some nouns using the singular only are habitually used with the verb in plural.

māndija mannu	there is cholam
ēju mannu	there is water
pālu mannu	there is milk
lōku manneri	there are people
nōro wahimanneri	people are coming.

The singular number may be used as well for **mandija**.

The noun **zāna** (people) is generally used with the plural, but **zanomi** (people) uses the singular.

Money-nouns are used with the singular, if a numeral is prefixed, otherwise the plural.

doso takka nange hījamu	give me ten rupees
but: **evasi ninge takkan-ga tatsa hījatesiki?**	did he bring and give you the rupees?

3. When two nouns closely connected to each other come together, the latter does not take, as it goes in Telugu, the plural nnmber as a rule.

Plural forms :—

talli	mother	and	**tanzi**	father
becomes:	**tallītanziska**		parents	
taiī	bother	and	**baiī**	sister
becomes:	**taiībaiīska**		brother and sister	
	lāamadeneka		day and night	
	lai miḍolka		morning and evening.	

Singular forms are likewise used, as—

lāamadena	day and night
lai miḍola	morning and evening.

lai madena	morning and afternoon.
ranta kuza	rice and curry.
hakki ēski	hunger and thirst.
ēju kūḍu	bread and water.

Generally the affix ĕ is added to the second word. Thus—

hāgu bhūmiĕ
tāti dharmuĕ } heaven and earth.

4. The conjunction of several words is formed by adding the affixes **wa, ẕakkĕ, inzihi, inzaha.**

These words may be put together without any affix. Thus—

ēvari nange patka, mrāka āka tatteri
they brought me fruits, trees and leaves

nānu leḍkawa, kawangawa neskawa paitee
I shot eagles, crows and dogs.

tanzi zakke, talli zakke, taii zakke wateri
father, mother and brother came.

himbori inzihi arna inzihi ranta inzihi higai inzatesi
he told me, that he will give me cloth, corn and food.

hauta inzaha tromba inzaha dīhera inzaha pezeni wateri
the nayudu, the priest, the astrologer and the priestess came.

There exists a difference between **inzihi** and **inzaha**, which must be well remembered. **Inzaha** always precedes the word which is conjunctive to the preceding one, but **inzihi** follows the same.

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3. CASES.

A.

SINGULAR.

1. The Genitive is formed by adding **ti** to the root of the noun, or to the nominative.

Thus—

Nom. **mrānu** tree Gen. **mrānuti**

mranuti kommo dikhee
I broke a branch of the tree.

Nom. **nāju** village Gen. **nātuti**

nātuti mānēi the people of the village

Nom. **illu** house Gen. **izzoti**

izzoti dāra the door of the house

2. The Dative is formed by adding **ki** or **taki** to the noun.

izzotaki ĕpmu
take it to the house

Sannuki hommu hittomi, or **Sannutaki**
we gave money to Sannu.

The Dative is sometimes used in Kuvi, where in English other cases are used.

nange azziteri	they were afraid of me
gādetaki wăi	I come in a little while

3. The Objective case is formed in two ways.

a. by adding **ni** or **ti**.

na kejuti nōrhee
I washed my hand

e mranuti or (**mrānui**)
I cut down that tree.

The form ending in **ti** is more used than that ending in **ni**.

b. by adding **i** which may change the preceding consonant or vowel.

Thus—

kokasi	a boy	**kokanai mestee**	I saw a boy
evasi	he who	**evanai panditesi**	he sent him
Jesui zohorkii			I worship Jesus
Ramunai or **Ramuti hatitee**			I called Ramudu
illuti mīnzitee			I took the house.

4. The Vocative case is formed in four ways.

a. by adding **di** in the singular and **deri** in the plural to the root of the noun.

kokasi	the boy
kokadi	O boy !

kokaderi	O boys!
akkē māskaderi wādu	hallo! daughters come.

b. By adding **tadi** or **taderi**.

lage'etadi halla	go, you bad one
nehitaderi wadu	come, you good ones

In both cases **lage'edi** or **nehideri** may be used too.

c. By adding **ădi**.

dēvudădī	O God!
mrīĕnadī	O son!

This form has still another meaning, as: you are a God, you are a son.

d. By lengthening the final vowel.

tōne	friend	**tōnē**	O friend!

e. By adding **hō**.

tōne	friend	**tōnehō**	O friend!
māmahō	O uncle!		

REMARK.—The termination formed by **di** or **deri** cannot generally be used, as the real meaning of **di** or **deri** is: you are.

Thus—

tōnedi	would mean you are a friend
māmadi	you are an uncle.
kokadi	is used regularly with the meaning O boy!
but **kokanadi**	means: you are a boy.

f. By adding **enadi**, **enaderi**.

hē tōne enadi	friend !
taiienadi	O brother !

When the vocative of the plural number is to be used, very generally the noun takes the plural termination besides the affix **deri**.

tanzingaderi	O fathers
talliskaderi	O mothers
tallitanziskaderi	O parents
potangaderi	O birds.

These formations are impossible if the noun is ending with **esi, asi**.

Thus—

lage'esi	the bad one	**lage'ederi**	O bad ones
kokasi	the boy	**kokaderi**	O boys.

The feminine form of these nouns, if used in the vocative plural, takes the plural termination of the noun and the plural affix **deri**.

nehaska	the good ones (fem.)
nehaskaderi	O good ones !
ōzitaskaderi	O beautiful ones !

If two nouns, closely connected with each other, are put together, the last word only receives the Vocative affix.

Thus—

pōdi potaderi hazzu	go ye boys and girls !
kokari pōtangaderi hātaadu	ye boys and girls do not talk.
nā mrīka māngaderi	my sons and daughters.

(This phrase is used as : my beloved !)

B.

PLURAL.

The nominative plural is formed by adding affixes to the root or the theme.

The nominative plural ends in **nga** (nasal)
„ **ka**
„ **ska**

The gender suffixes are: **ri** (m.) and **aï, ska** (fem. or neut.)

aku	the leaf	**akunga**	the leaves
himbori	the cloth	**himborka**	the clothes
talli	mother	**talliska**	mothers
evasi	he	**evari**	they
nehitai	(she is) a good one	**nehitaï**	(they are) good ones.
		or **nehitaska**	„ „

The Genitive is the same as the nominative.

The Dative adds the affix **ki** or **aki** as in the singular.

The Objective adds the affix **ni** or **i**.

Kuvi nouns are divided into two classes, namely—regular and irregular.

The regular nouns are divided into two declensions.

4. FIRST DECLENSION.

This declension includes all nouns, of which the nominative singular ends in **si** and the genitive in **ni**.

The nominative plural ends with **ri, ka** or **ska**.

				Sing.	*Plur.*
The Genitive is formed by changing		**si**	into	**ni**	**ri**
The Dative	„ „	„	„	**naki**	**raki**
The Objective	„ „	„	„	**naï**	**raï**

I. Example.

	Singular.		*Plural.*	
N.	**kokasi**	the boy	**kokari**	the boys
G.	**kokani**	of the boy	**kokari**	of the boys
D.	**kokanaki**	to the boy	**kokaraki**	to the boys
O.	**kokanaï**	the boy	**kokaraï**	the boys.

2. Example.

N.	**mrīesi**	the son	**mrīka**	the sons
G.	**mrīeni**	of——	**mrīka**	of——

D.	**mrīenaki**	to——	**mrīkaki**	to ——
O.	**mrīenaï**	the——	**mrīkaï** or **mrīkati**	the——

3. EXAMPLE.

N.	**tōnesi**	the friend	**tōneska**	the friends
G.	**tōneni**	of——	**tōneska**	of——
D.	**tōnenaki** / **tōne'eki**	to——	**tōneskaki** / **tōnengki**	to——
O.	**tōnēī**	the——	**tōneskaï** / **tōneskani** / **tōneskati** / **tōnengani**	the friends.

5. SECOND DECLENSION.

This declension includes all nouns, of which the nominative does not end in **si**.

The Genitive singular affixes **ti** to the Nominative or is the same as the Nominative.

The Dative affixes **taki**, and the Objective **ti** or **ni**.

1. EXAMPLE.

	Singular.		*Plural.*	
N.	**nēromi**	the fault	**nēromikaï**	the faults
G.	**nēromi (ti)**	of——	**nēromikaï**	of——
D.	**neromitaki**	to——	**nēromikaki**	to——
O.	**neromi (ti)**	the——	**nēromikani**	the——

2. EXAMPLE.

	Singular.		*Plural.*	
N.	**nōmeri**	the fever	**nōmerika**	the fevers
G.	**nōmeri (ti)**	of——	**nōmerika**	of——
D.	**nōmeritaki**	to——	**nōmerikaki**	to——
O.	**nōmeriti (ni)**	the——	**nōmerikani**	the——

RULES FOR THE FORMATION OF THE PLURAL.

Nouns ending in **lu, li, ru, ri, su, si, mu, nu, ni, ḍu, ḍi** form their plural by omitting the final vowel of the singular and affixing **ka** to the root.

EXAMPLES.

Singular.		*Plural.*	
illu	the house	**ilka**	the houses
pallu	the tooth	**palka**	the teeth
kallu	the stone	**kalka**	
walli	the stone	**walka**	
mungeli	the nose	**mungelka**	
hōru	the mountain	**horka**	
nōmeri	the fever	**nōmerka**	
wansu	the finger	**waska**	
tōnesi	the friend	**tōneska**	
kommu	the horn	**komka**	
kannu	the eye	**kanka**	
mīnu	the fish	**mīnka**	
pēnu	the devil	**pēnka**	

Singular.		*Plural.*
ōḍu	the king	**ōḍka**
gōḍu	the shepherd	**gōḍka**

Nouns ending in **ta, ja, ḍa, ga, ra, ti, ẓu, da, zi** and **ju** form their plural by adding **nga** or **nka**.

Singular.		*Plural.*
pāta	the table	**patanga**
kāja	the fruit	**kājanga**
kadda	river	**kaddanga**
baḍga	stick	**baḍganga**
dāra	door	**dāranga**
kutti	nail	**kuttinga**
pīẓu	gras	**pīẓunga**
gonda	koka	**gondanga**
manzi	cholam	**manzinga**
zīju	way	**zīunga** or **zīnga**
pīju	rain	**pījunga** or **piska**
krīja	honig	**krījanga**

Plural formations, which must be specially learned, as they are irregular.

Singular.		*Plural.*
kēju	hand	**keska**
pīju	rain	**piska**
trāju	head	**trāka**
krīju	ear	**krīka**

Singular.		*Plural.*
blīju	field (rice)	**blīka**
kōju	hen	**koska**
kohe'esi	the peon	**kōska**
āku	leaf	**āka**
mrānu	tree	**mrāka**
wiuri	gras	**wikka**
weggu	wood (dry)	**weska**
mānēi	man	**mānēikanga**
paẓẓija	panche	**paẓẓīka.**

Nouns ending in **mi** forming their plural by adding **ka.**

Singular.		*Plural.*
nērōmi	fault	**nērōmika**
tālōmi	key	**tālōmika**
hārōmi	food	**hārōmika**
pāpōmi	sin	**pāpōmika**
dinōmi	day	**dinōmika**
kannōmi	hole	**kannōmika**

Irregular formation of the genitive singular must be specially learned.

Sing. Nom.		*Sing. Gen.*		*Plural.*
illu	the house	**izzo**	of the house	**ilka**
nāju	village	**nāto**		**nāska**

The word **trāju** (head) has different forms for the genitive.

Thus—

trāu bananga	hairs of the head
trāpu bakki	the side of the head
trāju pīsa or **trāka pīsa**	headache
trāẓa	upon the head

4. POSTPOSITIONS.

Kuvi has no prepositions, but like Telugu, Tamil or all the agglutinative languages, it uses postpositions.

These postpositions are divided into single and compound postpositions.

Postpositions are usually affixed to the genitive case. Thus—

nā valla	by me
nā mrieni kosomi	for my son

Postpositions are often affixed to a nominative case. Thus—

ē nāju pangata	outside of the town
e mrānu lekko	upon the tree
valli lōki rāẓu manne	under the stone is a snake
kōḍa tarri	near the wall
illu ḍaju	behind the house

RULES IN REFERENCE TO PLACES.

To express motion to, very often the object towards which motion is made is put in the Objective.

ivasi nato haẓẓesi	he went to town
ivari ōḍu tāna haẓẓeri	they went to the king
īdi zāḍata hotte	she ran into the forest.

The Dative case may be used in the same way.

To express motion from, the postposition **ti** is used, but, if the object cannot be changed, the compound post-position **tānati, bakkiti** is mostly used, although **ti** may be permitted.

bariti wāterika	girls, did you come from school?
ae, pantul tanati wātomi	no, we come from the master
evaniti imbia haẓẓeri?	where did you go from him?

A special exception makes the word **illu**.

Thus—

na illu muhe vikka mannu
upon my house is grass
or **na illuti muhe vikka mannu**
or **nazzoti muhe ninge ēna dukhōmi**
why are you sorry about my house (family)?

When the house is far away, **ē illu muhe**, upon that house there is used.

A few of the principal postpositions are as follows :—

ti	out of	**ē tājuti wātesi** he came from (out of) that place
tulle	with	**evasi nātulle zōlatesi** he spoke with me
hillaanahā	without	**hommu hillaanahā hazzesi** he went without money
ta	in	**ē pēḍata himborka mannu** in the box are clothes
lekko	upon	**horulekko gali wēzi manne** upon the hill blows the wind
muhe	upon	**pāta muhe kagitomi manne** upon the table is paper
lōki	below under	**illu lōki orli rūka manne** under the house is a rat's hole
maddi	between	**rī mrāka maddi zīju manne** between both trees is a way
ṇa	in (under)	**ē ilkaṇa ī illu kazzai** of (under) those houses is this a big one
kiha	in proportion	**ē ilkakiha ī illu kazzai** in proportion to those houses this is a big one
lōni	in (under)	**ī valka lōni īdi nehai** under (in) these stones is this a good one

nōkita	in front of	**ē baḍi nokita pūnga mannu** in front of the school are flowers.
ḍāju	behind	**na ḍāju wātesi** he came behind me
zēẓo	behind	**na zēẓo wātesi** he came after me
attala	behind the other side	**na illu attala** behind my house **sombara attala manglāra wāne** after Monday comes Tuesday.
lehe	like according to	**ni helloti lehe kēpitee** I did according to your order **ī mranuti lehe bahēti tūstee** like (in the same way as) these trees I cut them all **nanu westati lehe wennadā** hear as I have told you, man !
pateka } **peteka** }	as long as for	**ro lēnzu pateka mannadā** stay for a month
lekka	as long as for	**ro lēnzu lekka kēpitomi** we did it a month long
kuttu	as long as for	**wara kuttu nōmeri mazẓe** there was fever a week long
dāka	as much as for	**ro takka dāka kēpa'dā** work as much as for one rupee
kōsōmi	for sake of	**vidia kōsōmi wātee** I come for wisdom's sake

taki	for sake of	**rānda taki wāha hilloo** I did not come for rice sake
bakkiti	for	**ēna bakkiti wāti** for which did you come
uppara	for instead of	**nā uppara evanaï wēteri** they beat him for me
badili	for instead of	**īvani badili evanaï keidita ittiteri** they put him for the other in jail **rānda badili hommu hitteri** they gave money for rice
eḍuru	toward	**nānu evanaki (evanaï) eḍuru hazẓee** I went toward him (I met him)
daggire	near to	**mrānu daggire kla'ni manne** there is a tiger near the tree
taki	at, about	**sāri gantataki wa** come at four o'clock
suttu	round	**dūknomi suttu mānēi manneri** round the shop are people
hommudu-wēri	opposite	**nā illu hommuduwēri e illu manne** opposite to my house is that house
ittala	this side	**ī kadda ittala tōta manne** this side the river is a garden

darri	along	**kadda darri mrāka mannu** along the river are trees
pangata	outside	**illu pangata walka mannu** outside of the house are stones
tappa	except	**ē tīni zāna kokari tappa ezzetie bahe nehari** except these three boys all are good
	or :	**sāri goḍḍa palka kihā bahe dullitu** except four teeth all fell out
āanahā	besides	**tīni zāna āanahā ōḍe tīni zāna wateri** besides these three, there came still three
ti	since	**tīni dinati imbaa mannomi** we are here since three days
		re'niti piju rihi manne since yesterday it rains
eppe	till	**illu eppe zānḍu manne** there is mud up to the house.
		mrānu eppe zīju manne there is a way till to that tree
		wīe eppe kāta'da excuse till to-morrow
debunie	immediately after	**rānda tizi debunie wātesi** he came just after dinner
entee	just after	**rānda tizi entee wātesi** he came just after dinner

zēẓoe	just after or **zēẓoe wātesi**

The postposition **po** (on side) is only used in connection with the personal pronoun.

Thus—

	nāpo	on my side
	māpo	on our side
	nīpo	on your side
	mīpo	on your side
but	**evani bakki**	on his side, etc.

Mostly all these postpositions may be used as adjectives by affixing **ti** (Genitive form).

Thus—

ḍājuti totto	the side behind
suttuti zīju	a round way
attalti illu	the other side house
pangati andēri	the external darkness

1. The postpositions **attala, ittala, lekko, muhe, lōki, nōkita**, etc., which are used as locative destinations, add **taki** or **ki**, if they are answering the question whereto.

Thus—

nānu kadda attaltaki haẓẓee
I went to the other side of the river

ē hōru lekkotaki engadu
climb upon the hill

nā nōkitaki wadu
come before me

Remark.—In conversation the Dative case is very often omitted.

2. The two postpositions **pagedi** and **maddi** (between, in the midst) are usually compounded with the other postposition **ti** (from)

ī zāḍa madditi hallamu
go in the middle of the forest

rī pānza pagediti hallamu
go between the two houses

Remark.—The postposition **pagediti** is only used in connection with inanimate things. It is impossible to say

ī rīari kokari pagediti tākamu
go between these two boys

3. The postposition **lehe** (according to) is commonly used with the Objective case.

īdi wēḍati lehe līnzine
this shines like the sun

4. The postposition **kuttu** and **dāka** are used only for temporal, never for local determination.

ro wārakuttu nōmeri kājate
I had fever one week long

5. The postposition **eḍuru** (before, in front of) uses the Dative case.

nange eḍuru watesi
he came in front of me (towards me)

6. The postpositions **ittala** and **attala** are mostly connected with **totto** or **pādia** (this side or the other side).

Thus—

> **ī hōru ittala totto pīju ritte ātihe attala pādia karra maẓẓe**
> on this side of the hill there was rain, but on the other side there was sunshine.

7. The postposition **ta** (in) is commonly used in connection with the singular Number, but **ṇa** (in) is commonly used in connection with the plural number.

> **ī tōtata pūnga maẓẓu**
> there were flowers in this garden

but : **ī tōtangaṇa pūnga maẓẓu**
there were flowers in these gardens

8. The postposition **hommuduveri** (opposite) is commonly used in connection with houses or places only.

> **na illu hommuduveri lellimrānu manne**
> opposite to my house there is a tamarind tree

REMARK 1.—The postposition **ta** (in) is not used is connection with **illu**.

Thus—

> **iẓẓo lōku manneri**
> there are people in the house

REMARK 2.—The word **hāte** (hand) is very commonly used in the sense of **walla** (by)

nāhāte ātihe nānu gelhii, tanihāte ātihe tānu gelhinesi (నాపల్ల అయితే)

if by me (if I am strong enough) I shall win, if by him (if he is strong enough) he will win.

SOME SPECIAL EXAMPLES.

ro takkataki wāhu ātee
I suffered (worked hard) for one rupee (to get one rupee)

manzingaṇa zāndu anda manne
there is weed between the rice

ēnaataki	what for, why
imbitaki	how far
imbataki	till here
embataki	till there

ī kōḍingaṇa kāḍīka mannu
between these oxen there are black ones

zāḍata mrāka mannu
there are trees in the forest

angata kassa manne
there is blood in the body

nā kankaṇa pīsa manne
there is pain in my eyes

nā mungelita murmu manne
there is a ring in my nose

nā mungeliti murmu hazẓe
my nose-ring is gone

5.

ADJECTIVES.

Kuvi adjectives are indeclinable, *i. e.*, they do not vary in gender, number or case.

Thus—

nehi walli a nice stone

nehi kokaritulle kahitee
I played with good boys

Kuvi adjectives have no special comparative and superlative forms. The force of them is either expressed by such adverbs, as: **hāree, hāra, aggada ẓōnoe** (very, much, etc.,) or by the use of the ordinary forms preceded by certain postpositions.

Thus the comparative is expressed by using the affix **kiha**.

Thus—

nākiha evasi kazzasi
he is bigger than I

evanikiha nānu īẓtee
I am smaller than he

1. The superlative may be expressed by using the affix **tānataki, lōnitaki** or **lōni**

Thus—

evaritānataki īvasi nehasi
he is the best of them

2. The superlative may be expressed by using the word **bahetikiha** or **waẓẓetikiha** (in comparison with all.)

> **waẓẓetikiha ivasi nehasi**
> he is the best of all

3. The force of the superlative degree is sometimes expressed by repeating the adjective.

> **pūju ōzi ōzitai**
> the flower is very beautiful
>
> **muglunga kazza kazzari**
> the masters are very great

FORMATION OF ADJECTIVES.

In Kuvi as well as in Telugu, English or other languages, many words may be changed into an adjective.

1. Nouns can be changed into adjectives, taking the genitive or even the nominative case.

Thus—

> **mranuti kommo** or **mranu kommo**
> the branch of a tree
>
> **ba'ali bhūmi**
> a sandy soil
>
> **kaddati ba'ali** or **kadda ba'ali**
> river sand

REMARK—It must be remarked, that in some sentences the genitive cannot be used, when it gives a different meaning.

Thus—

ba'ali bhūmi	means :	sandy soil
ba'aliti bhūmi	means :	the earth out of the sand ; which is meaningless

2. Nouns can be changed into adjectives by affixing **āti**.

Thus—

nōmeriāti mleha	the sick man
wāhuāti kamma	troublesome work

3. Nouns can be changed into adjectives by affixing **gatti** (m.) **gattai** (fem.) or **manni** (being) **hillaa** (not being).

Thus—

gniānomi gatti īja	a wise woman
blāju gatti kla'ani	the strong tiger
pīsa manni wansu	the painful finger
zīvu hillaa sahukari	the unkind merchant

4. Nouns can be changed into adjectives by affixing **kahiti** (playing).

blīnzi kahitti mleha	the merchant

5. Nouns determining any measurement can be changed into adjectives by affixing **eka**.

Thus—

hera a handful	**hereka manzinga** a handful of rice
glo'oli two handfuls	**glo'oleka gunda** two handfuls of flower
hāta a half yard	**hateka lamba** a half yard length
koza a foot	**kozaka lamba** a foot length
ādi a step	**ro ādeka lamba** one step length.

REMARK—These nouns cannot be used with the affix **eka**, except in the singular.

ādi	**ro-adeka lambo**	**ri ādi lambo**
a step	one step length	two steps length

6. Postpositions can be changed into adjectives by affixing **ti**. Confer page 53.

attalti illu	the other side house
rōkiti mranu	the tree in front

7. Adjectives may take the affixes, which form nouns or postpositions into adjectives.

Thus—

lagge'e gorri **lagge'eti gorri**	} the bad sheep

kādi eju **kādini eju**	} the dark water
nehi tōne'esi **nehiti tōne'esi**	} the good friend

This formation is used in connection with person only if a special force shall be expressed; as—he is really a good friend.

Adjectives may take the affix **āti**.

Thus—

Masculine.

nehi tōne'esi **nehasāti tōne'esi**	} a good friend
neharāti tōne'enga	good friends

Feminine.

nehi īja	a good mother
nehai īja	"
nehiāti īja	"
nehiāti ījaska	good mothers
nehaïāti ījaska	"
nehaska ījaska	"

Neuter.

nehi mrānu	a good tree
nehai mrānu	"
nehiāti mrānu	"
nehaiāti mrānu	"

Neuter.

nehiāti mrāka	good trees
nehaïāti mrāka	,,

When an adjective is used in the predicate, it takes the pronominal affixes; **asi, esi, ai, aï,** *etc.*

ī ōḍu nehasi	this king is good
ī kōḍi nehai	this ox is good
ī kokari nehari	these boys are good
ī ījaska nehaï **ī ījaska nehaska**	these women are good

It must be clearly understood that there exists a slight difference in the feminine or neuter singular and plural.

The singular form **ai** is pronounced as proper diphthong in one syllable.

But in the plural form **aï** each vowel is pronounced separately.

ē pūnga gaḍilinga	these flowers are red
ē ōrka nehari	those kings are good men

The positive verbal relative participle affixing **manni** to the verbal participle present or past is commonly used as an adjective.

ē hāhi manni kokanaki sājomi kēpamu
help the dying boy

ē hāha manni kōḍi
the dead ox

The negative verbal relative participle affixing **a** to the verbal root is regularly used as an adjective.

Thus—

nānu ōpaa hāḍa zōlaani (ఒప్పుకోనని)

do not speak a word to which I do not consent

nānu ōpuhōa hāḍa zōlaani (ఒప్పుకోరాని)

do not speak a word, which is not to be consented to

The word **āti** (Telugu ఆయన) as an affix to a noun may be used, but in a very different sense from that in Telugu. The affix **āti** is only used if the animate person or thing is not still alive.

mā akku āti Sappura

my grandfather Sappura (he who lived before)

mā hauta ḍokiri āti Butẓi

Butchi, the wife of our nayudu, (she was once)

When the person or thing is still alive, the nominative or genitive case is used without affix.

nā tōne'eni ḍokeri Sita wāte

Sita, the wife of my friend, came

nā talli mrīesi

the son of my mother

Remark.—If a husband, wife or children, (except unweaned babies) die, their names never will be mentioned again. Whenever they have

to talk about those deceased ones, they use the word **pēne'esi** in the genitive case instead of the name.

dambiti pēne'eni ḍokiri
the wife of the deceased

When the name of the deceased has to be given, **pēne'esi** (masc.) or **pēne'eni** (fem.) is always affixed to the name.

Question : **nā dambiti pēne'eni ḍōru ēni ḍōru ?**
Answer : **nā dambitani ḍōru Somba pēne'esi**

If anybody is killed by a tiger or bear or any wild beast, the name of that person will never be mentioned again. He is referred to as :

ūmbiti zōde'esi the upward taken **zōde'esi**

The word **zōdeesi** means a ghost.

If his name is asked for, people will reply.

kahī, doho, nā zōdeeni ḍōru aha'ai
do not (ask) it is sin, do not ask the name of my zōdeesi.

REMARK.—If the word **ēju** (water) is connected with an adjective, the latter takes sometimes the plural case.

pulang ēju sour water

6.

PRONOUNS.

Kuvi pronouns are subdivided as in any other language, as follows:—

1. Personal and demonstrative pronouns. 2. Reflexive pronouns. 3. Emphatic pronouns. 4. Interrogative pronouns. 5. Indefinite pronouns. 6. Demonstrative adjective and interrogative adjective pronouns. 7. Possessive adjective pronouns. 8. Pronouns referring to number. 9. Distributive pronouns.

Kuvi pronouns are declined upon the same general principles as nouns and may like them affix postpositions.

1. PERSONAL AND DEMONSTRATIVE PRONOUNS.

Nānu—I, the pronoun of the first person, has two forms in the plural, namely: **māmbu** (we), which excludes, and **māro** (we), which includes, the person addressed.

māmbu gurkatomi	we are gurus
māro papugattatohi	we are sinners.

Hence in prayer, **mambu** only can be used.

nānu is declined as follows :—

	Singular.		*Plural.*	*2nd Plural.*
N.	**nānu**	I	**māmbu**	**māro**
G.	**nā**	of me, my	**mā**	**mā**

	Singular.		*Plural.*	*2nd Plural.*
D.	**nange**	to, for me	**mange**	**mange**
	nangetaki		**mangetaki**	**mangetaki**
O.	**nanaa**	me	**mamaa**	**mamaa**
			mamaï	**mamaï**

nīnu is declined as follows :—

	Singular.		*Plural.*	
N.	**nīnu**	you	**mīmbu**	you
G.	**nī**	your	**mī**	
D.	**ninge**	to you	**minge**	
	ningetaki		**mingetaki**	
O.	**ninaa**	you	**mimaa**	
			mimaï	

When addressing a person of low rank or a child, the singular **nīnu** is used. When addressing a person of some respectability, the plural **mīmbu** is used, followed by the verb in the plural. When addressing God in prayer, **nīnu** is to be used. To express still more respect the plural form of these words is used, as—**nīnunga, mīmbungo, tāmbu** and **tāmbungo**.

The pronouns of the third person are the demonstrative pronouns :—**īvasi, ēvasi,** this man, that man ; **īdi** and **ēdi,** this, that woman or thing.

These pronouns have the following peculiarity. The plural of **īvasi** and **ēvasi,** formed **īvari, ēvari,** is used

for both masculine and feminine. The plural of **īdi** and **ēdi** formed **īvi, ēvi** and **īvaska, ēvaska,** is used for either for feminine or neuter.

REMARK.—The feminine in the plural number may use the verb in either the feminine or the masculine.

īvasi and **ēvasi** are declined as follows :—

	Singular.		*Plural.*	
N.	**īvasi**	he, this man	**īvari**	these men or women
G.	**īvani (ti)**	of him	**īvari**	of them
D.	**īvanaki**	to him	**īvaraki**	to them
O.	**īvanaï** / **īvaniti**	him	**ivaraï** / **ivariti**	them

	Singular.		*Plural.*	
N.	**ēvasi**	he, that man	**ēvari**	they, those men or women
G.	**ēvani (ti)**	of him	**ēvari**	of them
D.	**ēvanaki**	to him	**ēvaraki**	to them
O.	**ēvanaï** / **ēvanati**	him	**ēvaraï** / **ēvarati**	them

	Singular.		*Plural.*	
N.	**īdi**	she, it	**īvi** or **īvaska**	they
G.	**īdāni (ti)**	of her, it	**īvi** **īvaska**	of them

	Singular.		Plural.	
D.	**īdānaki**	to her, it	**īvaki** **īvaskaki**	to them
O.	**īdāni** **īdāniti**	her, it	**īvaa** **īvaskaï** **īvaskati** **īvaskani**	them

	Singular.		Plural.		
N.	**ēdi**	she, it, that	**ēvi**	or **ēvaska**	they
G.	**ēdāni**	of her, it	**ēva**	**ēvaska**	
D.	**ēdānaki**	to her, it	**ēvanaki**	**ēvaskaki**	
O.	**ēdānaï**	her, it	**ēvaa**	**ēvaskaï** **ēvaskati** **ēvaskani**	them

The first personal pronoun has a very peculiar use, for it can be conjugated as a verb, as follows :—

nanu	**īvatee** **īvate'enie**	it is I
nīnu	**īvati**	it is you
ēvasi	**īvasi**	it is he
mambu	**īvatomi**	it is we
maro	**īvatohi**	it is we
mimbu	**īvaderi**	it is you
ēvari	**īvari**	it is they

These forms are usd for both masculine and feminine genders. The plural of **īvaska** is conjugatable likewise.

ēvaskatomi	it is we
ēvaskaderi	it is you

When the person or thing of whom or which is spoken, is far away, the pronoun **īvasi** or **ēvasi** is changed into **hēvasi** and **hūvasi.** The pronoun **ēdi** is changed into **hēdi** and **hūdi.** These demonstrative pronouns are declined as above mentioned.

The words **īvasi, ēvasi, īdi, ēdi,** are equally used for a person of very low or of very high rank.

There exists no special expression to show any respectability as: **gāru** or **Mr.,** as in Telugu or English.

2. THE REFLEXIVE PRONOUN.

The reflexive pronoun **tānu** (self) is thus declined :—

	Singular.	*Plural.*
N.	**tānu**	**tāmbu**
G.	**tani**	**tami**
D.	**tange**	**tamge**
O.	**tanaa** **tanaï** **tanati**	**tamaa** **tamaï** **tamati**

The plural **tāmbu** is used as in Telugu instead of **mimbu** or **mimbungo,** as a term of great respect.

tami helloti lehe according to your order

3. EMPHATIC PRONOUNS.

The force of the emphatic expressions: I myself, you yourself, etc., is expressed in Kuvi by **guttee** or **e**.

mimbu guttee ē kamma kēpadu
you must do that work yourself

nānue mestee
I saw it myself

mīmbue zaltiko
be careful yourselves

There is some difference in both expressions.

The affix **e** expresses only a force of the emphatic pronoun, but **guttee** has the meaning of own only.

mīmbu guttee zaltiko would mean:
you only shall be careful

Such English expressions as; of himself, etc., implying a spontaneous action, are expressed in Kuvi by prefixing **lōni** to the emphatic form of the pronoun and by repeating the same.

tanilōni tānue wātesi
he came of himself

or **tānu tānue hatitesi**
he called of himself

ē kōḍi taniloni tānue wāte
the ox came of himself

Such expressions as: As for myself, is expressed in Kuvi by adding **ātihe** or **iẓẓihe**.

nānu iẓẓihe (ātihe) zōliteema nīnu iẓẓihe hottiema
as for myself I would talk, but you would run away

nīnu ḳallamu nānu ātihe (iẓẓihe) maï
you may go away, but as for myself I stay

4. INTERROGATIVE PRONOUNS.

The interrogative pronouns **imbaasi** who? which man? **imbai** or **imbinai** or **ēnai**, which woman or thing? are thus declined:

	Singular.		*Plural.*	
N.	**imba'asi**	which man, who?	**imba'ari**	or ēnari
G.	**imbaani**	of whom?	**imbaari**	,,
D.	**imbaanaki**		**imbaaraki**	ēnaraki
	imbinanaki			
O.	**imbaanaï**		**imbaaraï**	ēnarai
	imbinanaï		**imbaarati**	ēnarati
			imbaarani	

Declension of **imbai**, which woman or thing?

	Singular.		*Plural.*
N.	**imbai**	N.	**imbaï** or **imbaari**
G.	**imbini**	G.	**imbaï**

Singular.		Plural.	
D.	{ **imbinaki** / **imbinanaki**	D.	**imbaaraki**
O.	**imbinani**	O.	**imbaaraï**

For **imbai** very commonly is used the word **imbinigattai**.

	Singular.		Plural.	
N.	**imbinigattai**	which	**imbinigattaska**	and **imbinaska**
G.	**imbinigattāni**		**imbinigattaska**	„
D.	**imbinigattanaki**		**imbinigattaskaki**	„
O.	**imbinigattāni**		**imbinigattaskani**	„

	Singular.		Plural.		
N.	**ēna**	which thing ?	**ēnaï**	or	**imbinaï**
	ēnai				
	ēni				
G.	**imbinani**		**īvaska**		**imbinaï**
D.	**ēnaataki**				
	imbinaki		not used		**imbinaki**
O.	**ēnaa**				
	imbinani		not used		**imbinaa**

In reference to a female of lower rank, the singular as: **imbai wāte ?** (which came)? but for one of higher rank, **imbaï wātu ?** (which came ?) is used.

The Genitive and Objective of **ēna** may be used equally as: **ēnaa kēpiti**—what have you done?

or **ēni kēpiti** " " " "

ninge imbinani kāvale —what do you want

but: **ninge ēni pustakomi kāvale**—what book do you want?

5. INDEFINITE PRONOUNS.

Indefinite pronouns are formed by adding **ātiwa, wā, moddi, moddiwa, ẓakke** to the various interrogative pronouns.

When the verb is in the negative, these additions may be omitted.

īrākaṇa imbinani ātiwa tu'umu
cut down any one of these trees

or **imbini mrānu ātiwa tu'umu**
you may cut down any tree

nōmeriti ēnariwa hāteriki?
did any one die of fever?

embaa imbaari hilluuri
there is nobody

These forms with **ātiwa, wa,** etc., may be used as Indefinite Pronoun adjectives.

Thus—

imbinani ātiwa ro pūju tammu
bring any flower, (any one of the flowers)

The Indefinite Pronoun is also formed by adding **ā**.

imbaasiā ōtesi
some one, (any one) has taken it away

Some special words are used as an Indefinite Pronoun.

Thus—

As Noun.

{ **phalānigattasi** / **phalānitasi**	a certain man
phalānigattai	a certain woman
etke'etasi	a different man
etkeetai	a different woman

As Adjective.

phalāniti īja	a certain woman
ētkeeti ponda	a different cow.

Sentences with these adjective forms are not commonly used. More common is it to use the genitive of the noun.

phalānigattani kokari
the boy of a certain man

phalānigattāni kokasi
the boy of a certain woman

6. DEMONSTRATIVE ADJECTIVES AND INTERROGATIVE ADJECTIVES.

There are four demonstrative adjective pronouns, namely: **ī** (this or these), **ē** (that or those), **hē** (that or

those), if the distance is somewhat greater, **hū** (that or those) if the distance is still greater. All are indeclinable.

ī mrānu nehi ahi tōnza ahi manne
this tree appears well

ē mrānu nehi ahi tōnza ae
that tree appears indistinct

hē mrānu izzaahi (mīnomana) tōnzaāne
that tree appears very indistinct

hū mrānu nange rūtee tōnzā ae
that tree is not visible at all

ē pottanga ae, hū pottangani zimu
shoot not that bird which is near but that one far off

Imbini, which is indeclinable, is used as an interrogative adjective pronoun.

imbini mlehaï mesti?
which man did you see?

imbini izzo rēteri?
in which house did you enter?

7. POSSESSIVE ADJECTIVE PRONOUNS.

As in Telugu, there are no distinct possessive adjective pronouns, but their place is supplied by the genitive cases of the preceding pronoun.

Thus—

nā	of me—my
nī	of you—your
mā	of us—our
mī	of you—your
ivani **evani**	} of him—his
īdāni **edāni**	} of her—her it its
nā kēju	my hand
idāni trāju	her head
rīari	both (masc.)
rindi	both (fem. and neuter)
rīari kokari	both boys
rindi pōtanga	both girls
rindi kōdingā	both oxen

8. PRONOUNS REFERRING TO NUMBER.

The following pronouns, which refer to number, have no plural.

eẓẓōra zāna	how many (masc. and fem.)
eẓẓōra, **eẓẓōna**	} how many (neuter)
iẓẓōra zāna	so many (masc. and fem.)
iẓẓōra **iẓẓōna**	} so many (neuter)
eẓẓeka	how much

iẓẓeka	so much
koẓẓeka	some, a little
hāra zāna **hārōna zāna**	} many (masc. and fem.)
hāra **hārōna**	} many (neuter)
hāreka zāna	many (masc. and fem.)
hāreka	much
gȧddu zāna	many (masc. and fem.)
gaddu	many, much
bahe zāna **bahetari**	all all } (masc. and fem.)
bahe	all (neuter)

The pronouns **bahe** and **koẓẓeka**, **iẓẓeka eẓẓeka** form their plural. Thus:

baheteri	all	or	**bahetateri**
kōẓẓekateri	some	or	**koẓẓekatateri**
iẓẓekateri	some	or	**iẓẓekatateri**
eẓẓekateri	many	or	**eẓẓekatateri**

There exists a fine difference between **baheteri** and **bahetari,** etc., according to distances **baheteri** is used for all who are near, **bahetari** for all far away.

imbaa manni baheteri wādu
come all, who are here
umbaa manni bahetari halbari
the far away ones may go

The word **iẓẓeka** may be changed in a very interesting way. Thus :—

iẓẓeka	a little
iẓẓēka	a very little
iẓẓāni	a very little
iẓẓīẓẓāni	a very very little

When these words (in masc. or feminine gender) are to be declined, they decline only the word **zāna**.

eẓẓora zāna	how many
eẓẓora zānati	of how many
eẓẓora zānataki	to ,,
eẓẓora zānati	how many

The neuter form may be declined as a common noun, but generally the noun is not omitted. In such cases the pronoun is not declined, only the noun.

Neuter.

eẓẓōna	how many
eẓẓoniti	of how many
eẓẓonitaki	to how many
eẓẓona	how many

9. DISTRIBUTIVE PRONOUNS.

On the translation of each, every.

The word **roro,** the reduplication of **ro,** (one) is equivalent to the word each, when used as an adjective, and the word **roroosi, rondirondi** are equivalent to: each man, each woman or thing.

Besides this, the words **wālati** (each, every) and **wālatasi** or **wālatai,** each man, woman or thing, are used.

roroonaki hīmu
give to every one

roro takkati nehikihi he'emu
look for every rupee

nānu rondirondani nehikihi mestee
I looked carefully for every one

wālatasi kamma kēpaliwalle
every one shall do work

wālati nēkeri nōmeri wāne
every night comes fever

wālateri hāteri
all died

There exists a very fine difference between **wālateri** and **wālatari**.

Thus—

wālateri hāteri
all people (here) died

but **wālatari hāneri**
all people (whereever they may be) die

Reduplication is used to denote exchange. The first noun is therefore put in the Dative.

takkataki takka hījaï
I will give rupee for rupee, for each rupee I will pay a rupee

kanditaki kandeka hījaï

I will pay for each puddi according to a puddi

When re-duplication takes place and the noun takes the plural number, it denotes continuity of action.

bonda bondanga rīnu

drop by drop fell

krama kramomininga

by degrees

Each followed—by his own, her own, etc.

is expressed by—**imbaari evarie** (masc.)
imbaaska evaskae (fem.)
neuter)

or : by **zaharpāti zaharie** (masc.)
zaharwani zaharie (fem.)
zahartani zaharie (neuter)
zahaskawani zahaskee „

zahara kamma zaharee kēpadu

which work, that work do (each do his own work)

zaharpāti zaharee patka perha ōteri

each one took away the fruits, he got

zaharpātani zaharee ōdu

each one take what he can get

zahara ḍekitani zaharee ḍekadu

what every one has to bear, every one may bear

zahara tiẓẓani zaharee tinzu
each one shall eat, what he has to eat
imbaari illu evarie hēpadu
each one sweep his own house
imbaarani gonda evaterie huẓẓadu
each one (female) take her own cloth
ī mokkongani imbini glājutani ē glājutee uhadu
put each tree in its own hole
imbini nēẓutani ē nēẓutee hījaï
I will pay at every day (daily)
imbinaskawani evaskakie hīmu
give to each woman, what belongs to her

Very commonly is used :

dinomitani dinomie hījaï
I will pay daily

Translation of—several, various, respective, etc.

The words—several, etc., are rendered in Kuvi by reduplication of pronoun.

imbini imbini tājuta rēẓeri ?
in what different places did you wander ?
ēvaēvari kokari hotteri
their respective boys ran away
ē ē hōrka mestee
I saw the different hills

ON TRANSLATION OF ANOTHER.

The word—one—followed by—another—is expressed in Kuvi by using **ro, roosi, rondi,** followed by the same word and noun again.

īdi ro kūḍa ēdi ro kūḍa
this is one caste, this is another
roonaï hātitihe roosi wānesi
if I call for one man, another comes
ronda reẓẓihe rondi nējine
if you pull out one, another springs up
ī kadda roheti ze hō'one, roheti ze līkine
the river runs at one time, at another it is dry

The word another, in the sense of an additional one, is expressed by the word :—

ōḍero, ōḍeroosi, ōḍerondi
ī zīju āanahā ōḍero zīju mānne
besides this way there is still another one
ro dōka hālee ōḍerondaa hījamu
one pot is not sufficient, give another one

7.

COMPOSITE NOUNS.

By affixing **asi, esi, si, tasi, ari, eri,** or their feminine or neuter form to adjectives or adverbs, etc., and the genitive of nouns, a class of words is formed, which we shall call—Composite Nouns.

Thus, for instance; when **asi** is attached as an affix to the adjective **īẓi,** (little) the composite noun—**īẓasi,** is formed, which is masculine and means a boy. When **ari** is affixed to **īẓi,** the composite noun **īẓari** is formed, which means—boys.

EXAMPLE.

īẓasi	the little one, the boy
īẓai	the little one, the girl (or neuter)
īẓari	the little ones, the boys
īẓaï	the little ones, the girls (or neuter)

EXAMPLES OF SUCH FORMATIONS.

With Adjectives.

kazzasi	a big one
kazzai	a big one (fem. neut.)
ōzitasi	a beautiful one
nehasi	a good one
kāḍinasi	the black one
longinesi	the red one.
opnesi	the white one.

With Verbs.

wehenasi	the speaker.
wennasi	the hearer or beggar.
painasi	the beater.
pohikīnasi	the nourisher.
wānasi	the comer.

With Verbs.

hīnasi	the giver.
hunzinasi	the sleeper.
hillaatasi	the not existing one.
zīwu hillaatasi	the liveless one.

With Pronouns.

nāasi	my man, the mine
nīasi	thy man, the thine
mīasi	your man

but **evanigattasi** is more common than **evanasi**

With Adverbs.

īletasi	a such one
wālatasi	a man, who has no caste, a man who has travelled all over the land
imbitasi	the wherefrom man
imbatasi	the man here
embatasi	the man there
rēenitasi	the man of yesterday
nīnzutasi	the man of to-day

With Postpositions.

pangatasi	the man of the outside
ittaltasi	the man on this side
lekkotasi	the one above
lōkitasi	the one below

With Nouns.

nōmerasi	the sick one
telungeesi	the Telugu man
krīstuusi	the Christian
guruesi	the teacher
kapulaasi	the cultivator, the Sudra
goteesi	the relative
goteesi	the servant

Words, which come from Sanscrit, ending in **omi,** may use the affix **aasi,** but more common is the affix **gattasi, gattai.**

neromi, neromaasi, neromigattasi, the sinner
papomi, papomaasi, papomigattasi, the sinner

All these composite nouns, which make this language very flexible and beautiful, are declinable according to the first declension.

8.

ADVERB.

Many Kuvi adverbs are formed by affixing

1. **ninga** to adjectives or nouns.

nōmerininga tākitee

I walked feverish (with fever on me)

nehininga well

2. by affixing **ahi, aha,**

nehiahi hazzomi
we went away happy

wāhuahi tattomi
we brought it with trouble

3. By affixing **kihi** (doing).

nā kamma nehikihi kēpitee
I did my work well

Many of these adverbs and adverbial postpositions admit of being partially declined.

EXAMPLE.

embaa	there
embati	from there
embataki	to there

In the same way are declined **imbaa** (here), **imbia** (where), etc.

nīe	now
nīeti	from now
nīetehe	afterwards
nīetaki	till now

The word **nangati,** then (అప్పుడు) is not to be declined.

The words **rōoni**	(day before yesterday)
rēeni	(yesterday)
nīnzu	(to-day)

wīe	(to-morrow)
mae	the day after to-morrow
aggāda mae	the day after the day after to-morrow

are declined as follows :—

rōoni	**rōoniti**	**rōonitaki**
rēeni	**rēeniti**	**rēenitaki**
nīnzu	**nīnzuti**	**nīnzutaki**
wīe	**wīeti**	**wīetaki**
mae	**maeti**	**maetaki**

The following are examples of declensions of post-positions :—

lekko	above,	**lekkoti**	from above,	**lekkotaki**	to up
lōki	beneath,	**lōkiti**	,,	**lōkitaki**	
nōkita	in front,	**nōkiti**	,,	**nōkitaki**	
ḍāju	behind,	**ḍājuti**	,,	**dājutaki**	
daggire	near,	**daggireti**	,,	**daggiretaki**	

Remark.—The postposition **ta** (in) is not declinable as in Telugu. Instead of it the word **tāna** or **bitri** may be used and declined.

	kannomita	in the hole
but	**kannomiti**	out of the hole
	kannomitānati	out of the hole
	kannomibitriti	,, ,,

9

CONJUNCTIONS.

A

CO-ORDINATE CONJUNCTIONS.

e ...... e and **nīnue evasie**
you and he

na ...... na and **nānuna nīnuna**
I and you

— ...... e and **Rāmuda Bāsue**
Ramudu and Basu.

— ...... kūda and **ī kokari ē kokari kūda**
these boys and those boys

udehe—zakke as well as

nīnue evasie rōletateri
you and he are of the same size

nīnuna nānuna rōle ahi manomi
you and I are of the same size

Rāmuda Bāsue wāteri
Ramudu and Basu came

nānu udehe ae evasi zakke kēpitomi
(not I only, he too) I as well as he have done it

ī mrānu udehe ae ē mrānu zakke tu'udu
cut down this tree as well as the other

āpe......āpe either...or

tānu āpe nānu āpe wāatomi

neither he nor I came

The conjunction for either—or is sometimes omitted.

tānu hihi hilluusi, nānu hihi hilloo

either he gave nor I

In negative sentences **e......e** is used to translate neither...nor.

Rāmudae Bāsue wauri

neither Ramudu nor Basu are coming

The conjunction neither...nor...can be translated by the verb **hill** (not be).

kommanga hillau āka hillau gāli wēti zakke torgaatu.

Neither branches nor leaves fell down although the wind blew.

The conjunction neither ... nor...can be translated by **ātiwa** or **wa** if the verb follows in the negative, but has the meaning of both—and as well as—if the verb follows in the positive.

penni ātiwa kāka ātiwa hillaate

it was neither cold nor warm

sukkōmiwa kashtōmiwa ōpamu

you must bear both happiness and sorrow

B

SUBORDINATE CONJUNCTIONS.

samma—	but	**nānu wāha hilloo samma tānu wātesi**
		I did not come, but he came
gāni—	but	**osso uttesi gāni nehi aātesi**
		he took medicine, but did not get well
ēlezakke—	but	**nehi osso hittee ēlezakke nīda-atesi**
		I gave good medicine, but he did not live
ēlewa— **ēletiwa**—	but } but }	**illu hallee rākaātee ēletiwa nīdaatesi**
		I gave my whole house away, but he did not live
ātihe—	but	**tīni zāna wāteri ātihe roosi lojitesi**
		three came, but one remained back
aātihe—	or	**ī mrānu aātihe ē mrānu tūnii**
		shall I cut down this tree or that one
lēka	or	**īvasiki lēka evasi ?**
		to this one or that one

C

CONDITIONAL.

īle	so	**īle iẓẓesi** he spoke so **īlenzihi wessa haẓẓesi.** so talking he went away
īlekihi	so	**īlekihi kīdu** so do
ēnaataki maha	for	**pūuni illu dostee enaataki maha plāai rīha haẓẓe** I built a new house, for the old one fell down
ēnaataki iẓẓihe	for	**nānu hōru engitee enaataki iẓẓihe hiẓiḍi manne inzihi** I climbed the hill, for it is cold (therefore)
lakka	therefore	**hommu hittee lakka tiẓẓesi** I gave money, therefore he ate

D

TEMPORAL.

ati	when	**nānu wātati zohor kittesi** when I came he made salams
jalie	when at once, as	**evasi wessalie nānu kēpitee** when he told me I did it
nati	when	**patka mannati rāha hōtane** when fruits are there joy will be to me
nati	while	**nānu zōlkiānati ēdie wāte kaburu** while I was talking this letter came **nānupaimannatilittesi** he wept while I was beating
purre	when	**nānu wātipurre nange hījamu** when I come (came) give me

ḍāju	after-wards	**nīnu hittiḍāju nānū rāhaaï**
	after	after you have given I shall be glad
zēẓo	after	**hittizēẓo hannomi**
		after you have given, we shall go
rētutie	since	**nānu wāti rētutie pīju ritte**
		it rained since I came
dakkitie	since	**ī illu dosti dakkitie nehi hilloomi**
		since we have built this house we are not well
moḍaltie	since	**māmbu wāti modaltie gōḍi**
		since we came, there was quarrelling
nēẓutie	since	**wēḍa hōti nēẓutie karra āte**
		since the sun rose (morning) it got sunshine
ēdie	just when	**nānu haẓẓee ēdie Ramuda wātesi**
		just when I went Ramudu came

maẓẓati	during when	**nānu zōlkiahi maẓẓati weẓẓeri** they listened during my speech
hee	while	**evari dēka manzehee katta kerheri** they sang while they carried **nānu manzehee tiẓẓeri** they ate while I was there
eẓẓeka	till so long as	**nanu manni eẓẓeka nehi ahi maẓẓeri** they were all right as long as I was there

REMARK.—The temporal conjunction **hee** is really no conjunction, but the verbal participle only, which is got by affixing **e**, which means when, during.

E

CAUSAL CONJUNCTIONS.

aki	because	**nīnu doho kittaki paijatee** I beat you, because you did wrong
lakka	because	**nīnu kamma kēpiti lakka kampite** it bore fruit because you worked

F

MODEL CONJUNCTIONS.

lehe	as, likewise	**evasi westatilehe āha haẓẓe**
		it happened as he had told
		nīnu wāhu ātilehe nānuwa wāhu ātee
		I troubled like you
tappa	except	**īdani tappa imbinai nehai hillee**
		except this there is nothing good

The conjunction, except, can be translated by **pissihi eẓẓetie** or **āanaha eẓẓetie.**

Thus—

īdani pissihi eẓẓetie bahe nehai
except this one all are good

ī rondi āanaha eẓẓetie barre nehai
except this one, everything is good

The conjunction, besides, must be translated by **āanaha** with a following coordinate conjunction.

Thus—

ī rondi āanaha īdani zakke hittee
besides this one I gave you this too

CONDITIONAL CONJUNCTIONS.

inzihi	that	**hazzalinzihi ninge kūli hījatee** I gave you cooly hire that you should go
lehe	that	**nīnu wānilehe hātatee** I called you, that you should come
aki	that	**mīmbu hunzinaki (hunzinanaki) nānu tambitee** I was silent that you might sleep
zakke	although	**nānu osso hittee zakke hātesi** although I gave medicine he died
appudaki zakke	although	**nānu weheni appudaki zakke wennaatesi** although I told it, he did not hear
uppara	although	**nī hommu hitti uppara nanaa wētati** although I gave you your money, you beat me
he	if	**nīnu tammu izzihe ta'ini** if you tell me to bring, I shall bring

On **ēnai** as a Conjunction.

The force of the English words as well as, or, either... or—is also sometimes expressed in Kuvi by the word **ēnai** (which).

Thus—

kokari ēnai potanga ēnai, kazzari ēnai īzari ēnai bahetomi wāha maẕẕomi.

we all came, boys and girls, big ones as well as small ones.

nehasi ēnai polaatasi ēnai imbaaniwa bitri hoōtali hīatesi.

neither good nor bad ones, be let nobody come in.

The word **ātiwa, wa** when affixed to a single word, has the force of the English word even.

Thus :—

ro hāḍa ātiwa wennaateri

they did not hear even one word

X.

INTERJECTIONS.

Sometimes nouns are used as interjections.

Thus :—

pāpu dharmu=alas !

papu dharmu riha haẕẕesi !

alas ! he fell down !

General Interjections consist of mere exclamations. Thus :—

ābalijō	alas ! (O father)
ījalijō	alas ! (O mother)
abalesa / **ījalesa**	alas !

ahagandi, expression of admiration.

hūjē, expression of terror or surprise.

sessi / **tẓi** / **atẓi** / **atẓigandi**	fie ! expressions of aversion.

The word **gaḍe** and **aha** are used as exclamations of astonishment.

embaa mīmbu manzeri inzihi inzakoḍḍitee gāni aha imbaa manzeri gaḍe.
I thought you were there, but, look there ! you are here, hallo !

11.

NUMERALS.

Numerals are divided in 1. Cardinal,—2. Ordinal, 3. Fractions,—4. Collective,—5. Proportional,—6. Numerals to express a rate.

1. CARDINAL.

The Kuvi language counts only up to twenty.

TABLE.

1.	**ro**	one
2.	**ri**	
3.	**tīni**	
4.	**sāri**	
5.	**pāsa**	
6.	**so**	
7.	**sāta**	
8.	**āta**	
9.	**no**	
10.	**doso**	
11.	**egāro**	
12.	**bāro**	
13.	**tēro**	
14.	**sōdo**	
15.	**pondro**	
16.	**sōḍo**	
17.	**sotro** or **sotaro**	
18.	**otro** or **otaro**	
19.	**onesi**	
20.	**solga** or **kōḍe**	
30.	**kōḍi doso**	
40.	**ri kōḍi**	
50.	**ri kōḍi ḍoso**	

60. **tīni kōḍi**
70. **tīni kōḍi doso**
80. **sāri kōḍi**
90. **sāri kōḍi doso**
100. **pāsa kōḍi** or **wanda** or **wanza**
200. **doso kōḍi** or **ri wanda, wanza**
300. **pondro kōḍi** or **tīni wanda, wanza**
400. **kōḍē kōḍi** or **sari wanza**

etc.

1,000.	**ro māna**	=one kunsam measurement
10,000.	**doso māna**	=**pāsa putti, pāsa kandi**
1,00,000.	**garhe**	=a garce

garheka or **garhāng akolḍi** =countless

EXAMPLES.

25. **kōḍe pāsa**
55. **ri kōḍi pondro**
99. **sāri kōḍi onesi**
333. **sōḍo kōḍi tēro**

If these numerals are used as adjectives, the word **zāna** must always follow them, when a masculine (or feminine) follows :—and the word **gotta** must be affixed, when a feminine or neuter noun follows.

doso zāna kokari kahiteri.
ten boys were playing.
tīni gotta kōḍinga koḍḍitee.
I purchased three oxen.

The numerals one and two are never affixed with **zāna** or **gotta**. They use special words: as

roosi		for masc.
rondi		for fem. and neuter
riari		for masc. and fem.
ri	}	for fem. and neuter
rindi		

These numerals are declinable.

roosi is to be declined according to the first declension.

	Singular.		*Plural.*		
N.	**rondi**	one woman, thing	**rindi**	or	**rindaska**
G.	**rondani**		**rindani**	„	**rindaska**
D.	**rondanaki**		**rindanaki**	„	**rindaskaki**
O.	**rondaa**		**rindaa**	„	**rindaskani**

When **zāna** or gotta is affixed, the numeral is not declined, but these two affixes only.

Thus:—

Singular.

N.	**sāri**	**zāna**	four men	or	**zānanga**
G.	**sāri**	**zānati**		„	**zānanga**
D.	**sāri**	**zānaki**	(taki)	„	**zānangaki**
O.	**sāri**	**zānati** **zānaï**		„	**zānangani** (ti)

Singular.

N.	**tīni gotta**	three	or	**gottaska**
G.	**tini gotta**		,,	**gottaska**
D.	**tini gottaki (taki)**		,,	**gottaskaki**
O.	**tīni gottaa**		,,	**gottaskani**

The two numerals **pāsa** and **bāro** have a special collective sense as they denote a number of persons or things.

pāsa lōku zōlini hāḍa wennamu.
listen to on people's word.

bāro bai westani hāḍa wennaida
listen to the word spoken by the elders.

For such expressions as two or three, five or six, the corresponding numerals are simply joined without any conjunction.

evasi tīni sāri dabunga tattesi
he brought three or four coins

In a very particular way this numeral may be conjugated too.

Thus—

nānu	**rootee**	I am one
nīnu	**rooti**	you are one
evasi	**roosi**	he is one
edi	**rondi**	she, it is one

māmbu rootomi we are one
māro rootohi we are one
mīmbu rooteri you are one
evari roori they are one (masc. and fem.)
evi rondi they are one (fem. and neut.)

No other verbal forms can be formed. For all other tenses the auxiliary verb **ma** (be) must be used.

2. ORDINAL NUMERALS.

It is very strange to say, that Kuvi has no ordinal numerals. They must be translated as follows :—

ē rinda glapiwaha attaltani tāada
bring the third one (passing over two, bring the other one)

sāri gāra pissiwaha attaltānee maï
I am living in the fifth house, passing over four houses, I am in the next one

nō mrāka attalti mrānu tu'umu
cut down the tenth tree

sāri gāra kūitee maï
or **sāri gāra glāẓiwaha kūitie maï**
from east counting I am in the fifth house

sāri gāra liitee maï
or **sari gāra glāẓiwaha liitie maï**
from west counting I am in the fifth house

It means I am in the western (**kūitā**) after the fourth counting four from the east. Or, I am in the eastern house (**liita**) after counting four from the west.

When then ordinal numeral—the first—the second—has to be translated, the word

dakkitasi	the first
dakkitai	the first, (fem. or neut.)
rooni ḍājutasi	the second
ronḍani ḍajutai	the second (fem. or neut.)
rairi ḍājutasi or **zēẓotasi**	the third
tīni zāna ḍājutasi or **zēẓotasi**	the fourth
tīni gottaska ḍājutai or **zēẓotai**	the fourth (fem. or netr.)

etc.

3. FRACTIONS.

All fractions are formed by affixing **ōdu** to the cardinal numeral.

ro ōdu	one part
ri ōdu	two parts
tīni ōdu	three parts
or tīni ōdka	with plural form

etc.

$\frac{1}{2}$ **ro bāga** or **sagomi** or **sangori** = } a half
$\frac{1}{2}$ **ro adda bāga**
$\frac{1}{2}$ **ro narra**

The measurement of a seer is divided in four **hōla**. The Kuvi language says :

ro hōleka equivalent to No. ¼ seer
ri hōla „ „ „ ½ seer

4. COLLECTIVE NUMERALS.

Collective numerals are formed by—**baheāhi** or **ramārami**

baheāhi doso zāna āneri
there are about ten men
ramārami ro doso takka pata maẓẓee
I got about ten rupees

5. PROPORTIONAL NUMERALS.

Proportional numerals are formed by affixing **gūna** to the cardinal numeral.

ī illu ē illukika tini gūna agāda manne.
this house is three times bigger than that.

The affix **ōdu** (part) may be used too.

nangekiha evasi riōdu agāda pliẓẓa mannesi.
he is two times (parts) taller than I.

6. NUMERALS TO EXPRESS RATE.

These numbers are formed by affixing **lekka** to numbers or nouns.

bahētariki ri āna lekka hittee.
I paid to all at the rate of two annas.

tīni zāna lekka hazzeri.

at the rate of three they went.

tīni gotta lekka kahi, rinda lekka hīmu

don't give at the rate of three, but at the rate of two

izzona lekka pādei hīmu

give at the rate of a few grains

izzora lekka kāḍu undu

drink at the rate of a little bit of brandy

PART II.

VERBS.

All Kuvi verbs are divided into four conjugations according to the termination of their root.

The root is the crude form of verb, from which the various parts are derived. It has the meaning of an abstract noun.

The first conjugation includes all verbs, of which the root does not end in **h** or **n**.

The second conjugation includes all verbs, of which the root ends in **h**.

The third conjugation includes all verbs, of which the root ends in **n**.

The fourth conjugation includes all verbs, of which the root ends in an aspirated consonant.

There are some irregular verbs, which will be given afterwards.

Every Kuvi verb has two distinct forms, namely, a positive form and a negative form.

Every Kuvi verb, which denotes an acting in favour of another, has a distinct form, which shall be named the self reference form.

Every Kuvi verb may affix to its root the letter **w** or **p**. If any verb not belonging to the first conjugation does this, it is conjugated according to the first conjugation.

1. THE POSITIVE FORM OF VERBS.

As the positive primary verb **ma** (be) is used in the formation of all other verbs, we begin with the conjugation of this verb.

Present Tense.

Singular.

1st person	**nānu**	**maï**	I am.
2nd person	**nīnu**	**manzi**	you are.
3rd person	**evasi**	**mannesi**	he is.
	ēdi	**manne**	she or it is.

Plural.

1st person		**māmbu** **maro**	**mannōmi** **manno**	we are.
2nd person		**mīmbu**	**manzeri**	you are.
3rd person	m. f.	**evari**	**manneri**	they are.
	f. n.	**ēwi**	**mannu**	

It will be noticed, that in the singular, the feminine and neuter are the same, but in the plural the masculine and neuter forms may be used. This is contrary to Telugu rules, where the feminine and masculine forms are the same.

Rule.—A verb in the third person must agree with its subjects in gender, number and person.

ī barita doso zāna kokari manneri

there are ten boys in the school

ē barita doso zāna pōtanga mannu

there are ten girls in that school

ē zāḍata sārigotta mraka mannu

there are four trees in the forest

nā pēdata tālomi manne

in my box is a key

ī ījaska ōza mannu

these women are beautiful

nā mānga imbaa manne

my daughter is here

ī bakarata hāra pipelka mannu

in this room are many knives

ī mrānu lekko patka mannu
upon this tree are fruits

kurẓi muhe hauta mannesi
the nayudu is upon the chair

māija māba izzo manneri
my mother and my father are at home

The first conjugation is in reality the only regular form of conjugation. The other three are merely variations of the first.

2. Conjugation of **man** (*be.*)

INFINITIVE.

present tense	**mannai**	be (the be)
past tense	**maẓẓai**	having been

PARTICIPLE RELATIVE.

present part.	**manni**	being
past part.	**maẓẓi**	having been

PARTICIPLE VERBAL.

present part.	**manzihi**	being
past part.	**manziwaha**	having been

PRESENT.

Singular.		*Plural.*	
nānu maï	I am	**māmbu mannomi**	} we are
nīnu manzi	you are	**māro manno**	}

Singular.		*Plural.*	
evasi mannesi	he is	**mīmbu manzeri**	you are
ēdi manne	she, it is	**evari manneri** **ēvi mannu**	they are

FUTURE.

Singular.		*Plural.*	
nānu manzaï **nīnu manzi**	I shall be	**māmbu manzanomi** **maro manno**	we be
evasi manzanesi		**mīmbu manzeri**	
ēdi manzane		**evari manzaneri**	
		ēvi manzanu	

HABITUAL PRESENT.

Singular.

nānu manzi maï	I am in the habit to be
nīnu manzi manzi	you are ,, ,,
evasi manzi mannesi	
edi manzi manne	

Plural.

māmbu manzi mannomi **māro manzi manno**	we are in the habit to, be
mīmbu manzi manzeri	
evari manzi manneri	
evi manzi mannu	

The Habitual Perfect.

Singular.

1st per.	**nanu manza mai**	I was in the habit to be
2nd per.	**nīnu manza manzi**	you are " " "
3rd per.	**evasi manza mannesi**	he is " " "
	ēdi manza manne	she, it " " "

Plural.

1st per.	**māmbu manza mannomi** **māro manza manno**	we are in the
2nd per.	**mīmbu manza manzeri**	you " " "
3rd per.	**evari manza manneri** **ēvi manza mannu**	they " "

Past Tense.

Singular.

1st per.	**nānu maẓẓee**	I was
2nd per.	**nīnu maẓẓi**	thou art
3rd per.	**evasi maẓẓesi**	he was
	ēdi maẓẓe	she, it was

Plural.

1st per.	**mambu maẓẓomi** **maro maẓẓo**	we were
2nd per.	**mīmbu maẓẓeri**	you were
3rd per.	**evari maẓẓeri** **ēvi maẓẓu**	they were

The Habitual Past.

Singular.

1st per.	**nānu manzi maẓẓee**	I was being=I remained staying (today) present.
2nd per.	**nīnu manzi maẓẓi**	
3rd per.	**evasi manzi maẓẓesi**	
	ēdi manzi maẓẓe	

etc.

The Habitual Past.

1st per.	**nānu manza maẓẓee**	I was being I remained, staying (for such and such a long time and for yesterday) past.

etc.

Indefinite Tense.

Singular.

1st per.	**nānu maẓẓeema**	I would be
2nd per.	**nīnu maẓẓima**	you would be
3rd per.	**evasi maẓẓesima**	he }
	ēdi maẓẓema	she it }

Plural.

1st per.	**māmbu maẓẓomima** **māro maẓẓohima**	we would be
2nd per.	**mīmbu maẓẓerima**	you would be
	evari maẓẓerima **evi maẓẓuma**	they would be

Singular.

1st per. **nanu manzi maẓẓeema**
I would have been

etc.

IMPERATIVE.

	Singular.		*Plural.*	
2nd per.	**manna** **mannamu**	be	**manzu** **manzunga** **mannadu**	be
3rd per.	**manampe**	let it be	**mannapu**	let them be
			manno **manno hīma** **maẓẓo hima**	let us be

PARTICIP. RELATIVE.

Present.		*Past.*	
manni	being	**maẓẓi**	having been

3. FIRST CONJUGATION.

Conjugation of the Verb **wa** (*to come*).

Root		**wā**	
Infinitive		**wā, wājali**	
Verb. noun	present	**wānai**	
	past	**wātai**	
Verb. partic.	present	**wahihi**	
	past	**wahiwaha**	
Rel. partic.	prog. pres.	**wahi manni**	**wāni**
	,, past	**waha manni**	
	,, past	**wahi maẓẓi**	**wāti**
		waha maẓẓi	
Tense	pres.	**waï**	
	future	**waini**	
	prog. pres.	**wahi maï**	
		waha maï	
	past	**wātee**	
	prog. past	**wahi maẓẓee**	
		waha maẓẓee	
	Indefinite pres.	**waïma**	
	Indefinite past	**wāteema**	
	Indefinite	**wāpee**	
Imperative	Sing. 2nd pers.	**wāa**	
		wāmu	
	Plur. 1st pers.	**wāno**	
		wānohima	
	Plur. 2nd per.	**wādu**	
		wādunga	

PRESENT TENSE AND FUTURE.

Singular.		*Plural.*	
nānu waï or **waïni**	I come	**māmbu wānomi** **māro wāno**	we come
nīnu wādi			
evasi wānesi		**evari wāderi**	
edi wāne		**ewi wānu**	

PROG. PRESENT.

Singular.		*Plural.*
nānu wahi maï	I am coming	**māmbu wahi mannomi** **māro wahi manno**
nīnu wahi manzi		**mīmbu wahi manzeri**
evasi wahi mannesi		**evari wahi manneri**
ēdi wahi manne		**ewi wahi mannu**

PROG. PAST TENSE.

nānu waha maï I have been coming
nīnu waha manzi
evasi waha mannesi
edi waha manne
māmbu waha mannomi
māro waha manno
mīmbu waha manzeri
evari waha manneri
ēwi waha mannu

PAST TENSE.

nānu wātee	I came	**māmbu wātomi** / **māro wāto** (hi)	we came
nīnu wāti		**mimbu wāteri**	
evasi wātesi		**evari wāteri**	
ēdi wāte		**ēvi wātu**	

PROG. PAST TENSE.

nānu wahi maẓẓee	I was coming
nānu waha maẓẓee	I had been coming

To be conjugated regular according to **maẓẓee**.

INDEFINITE PRESENT TENSE.

nānu waïma	I	would	come
nīnu wādima	you	,,	,,
evasi wānesima	he	,,	,,
ēdi wānema	she, it	,,	,,
māmbu wānomima / **māro wānoma**	we	,,	,,
mimbu wāderima	you	,,	,,
evari wānerima	they	,,	,,
ēvi wānuma	they	,,	,,

INDEFINITE PAST TENSE.

nānu wāteema	I	would	have	come
nīnu wātima	you	,,	,,	,,

evasi wātesima	he would have come
ēdi wātema	she, it ,, ,, ,,
mambu wātomima **māro wātohima**	we ,, ,, ,,
mīmbu wāterima	you ,, ,, ,,
evari wāterima **ēwi wātuma**	they ,, ,, ,,

INDEFINITE TENSE.

nānu wāpee	I may come
nīnu wāmu	you ,, ,,
evasi wāpesi	he ,, ,,
ēdi wāpe	she, it,, ,,
māmbu wāpomi **māro wāpo**	we ,, ,,
mīmbu wādu (wāwadu)	you ,, ,,
evari wāpari **ēwi wāpu**	they ,, ,,

IMPERATIVE.

wāa **wāmu**	come (sing.)
wāno **wānohima**	we will come
wādu **wādunga**	come (plur.)

RELATIVE PARTICIP.

wāni	coming
wāṭi	have coming

wāhi manni	coming
wāhi maẓẓi	have coming

Verb Noun.

pres.	**wānai**	the coming
past	**wātai**	the having come

TABLE OF REGULAR VERBS.

Root...		**zōl** (talk)	**hāt** (call)	**kēp** do
Verbal nouns	pres.	**zōlinai**	**hātinai**	**kēpinai**
	past	**zōlitai**	**hātitai**	**kēpitai**
Verbal part.	pres.	**zōlihi**	**hātihi**	**kēpihi**
	past	**zōliwaha**	**hātiwaha**	**kēpiwaha**
Relative part	pres.	**zōlini**	**hātini**	**kēpini**
	past	**zōliti**	**hātiti**	**kēpiti**
Tenses	pres.	**zōlaï**	**hātaï**	**kēpaï**
	past	**zōlitee**	**hātitee**	**kēpitee**
Indef.	pres.	**zōliima**	**hātiima**	**kēpiima**
	past	**zōliteema**	**hātiteema**	**kēpiteema**
Indefinitum		**zōlapee**	**hātapee**	**kēpapee**
Imperative	Sing.	**zōla**	**hāta**	**kēpa**
	Plur.	**zōladu**	**hātadu**	**kēpadu**

Table of Regular Verbs of First Conjugation.

ōp	consent	**onp**	think, remember
līk	dry up	**hers**	cheat
ning	stand up	**hēnd**	see
hēr	join	**ūk**	blow
eng	climb	**itt**	put down

hēḍ	spoil	**āḍ**	can
kug	sit	**lug**	hide one self
tīrz	judge	**tāk**	walk
trīg	tremble	**ēl**	reign
niḍ	live	**kaẓ**	bite
ūr	push	**ḍēk**	carry
huz	weave	**waz**	cook
panḍ	send	**dung**	join
kūd	assemble	**āï**	cool
tap	go astray	**pāï**	beat
tamp	be silent	**wēï**	rise
hūḍ	burn	**klūi**	set
hunz	sleep		
koḍ	buy		
wenḍ	return		

VERBS WITH ONE SYLLABLE ONLY.

wā	come	**mli**	change
hā	die	**ḍa**	cut
hī	give	**ta**	bring
kī	do	**ō**	carry
prā	by	**ā**	become
lī	weep	**rē**	settle down
ri	fell	**we**	beat
man	be	**wēn**	hear
hō	go away	**pā**	receive
hŏ	run away	**glū**	thunder
kū	to be disagreeable		

4. SECOND CONJUGATION.

Verbs ending in **h**.

These verbs change **h** into **s** or double **ss**.

Root		**doh'** (build)	
Infinitive		**doh'** or **dossali**	
Verb. noun.	pres.	**doh'nai**	
	past	**dostai**	
Verb. partic.	pres.	**dossihi**	
	past	**dossiwaha**	
Rel. partic.	prog. pres.	**dossi manni** / **dossa manni**	**doh'ni**
	prog. past	**dossi maẓẓi** / **dossa maẓẓi**	**dosti**
Tense.	pres	**doh'i**	
	fut.	**doh'ini**	
	prog. pres	**dossi maï** / **dossa maï**	
	past	**dostee**	
	prog. past	**dossi maẓẓee** / **dossa maẓẓee**	
	indef. pres.	**doh'ima**	
	indef. past.	**dosteema**	
Indefinite		**dospee**	
Imperative	2nd pers. sing	**doh'a** / **doh'mu**	
	2nd pers. plural	**doh'du** / **doh'dunga**	

Table of Regular Verbs of Second Conjugation.

Root		**weh'** (talk)	**rīh'** (begg)	**goh'** (drink)
Verbal nouns.	pres.	**weh'nai**	**rīh'nai**	**goh'nai**
	past	**westai**	**rīstai**	**gostai**
Verbal part.	pres.	**wessihi**	**rīsihi**	**gosihi**
	past	**wessiwaha**	**rīsiwaha**	**gossiwaha**
Relative part.	pres.	**weh'ni**	**rīh'ni**	**goh'ni**
	past	**westi**	**rīsti**	**gosti**
Tenses	pres.	**weh'i**	**rīh'i**	**goh'i**
	past	**westee**	**rīstee**	**gostee**
Indef.	pres.	**weh'ima**	**rīh'ima**	**goh'ima**
	past	**westeema**	**rīsteema**	**gosteema**
Indefinitum		**wespee**	**rīspee**	**gospee**
Imperative	sing.	**weh'a**	**rīh'a**	**goh'a**
	plur.	**weh'du**	**rīh'du**	**goh'du**

Verbs of Second Conjugation.

neh'	fill	**ah'**	catch
meh'	see	**hih'**	split
reh'	turn round		
pih'	leave		
wih'	trample		
dah'	search		
roh'	put		
tūh'	throw away		
ōh	break		
oh'	to be entangled		

5. THIRD CONJUGATION.

The third conjugation includes all verbs of which the root ends in **n**.

These verbs are changing **n** into **z** or **ẓ**, and are losing their **n** in the present time.

Root		**wen'** (hear)	
Infinitive		**wen'** or **wenzali**	
Verb. noun	pres.	**wennai**	
	past.	**weẓẓai**	
Verb. particip.	pres.	**wenzi**	
	past.	**wenziwaha**	
Rel. particip.	prog. pres.	**wenzi manni** **wenza manni**	**wenni**
	prog. past	**wenzi maẓẓi** **wenza maẓẓi**	**weẓẓi**
Tense	pres.	**we'i**	
	fut.	**we'ini**	
	prog. pres.	**wenzi maï** **wenza maï**	
	past.	**weẓẓee**	
	prog. past	**wenzi maẓẓee** **wenza maẓẓee**	
	Indef. pres	**we'ima**	
	Indef. past	**weẓẓeema**	
Indefinitum		**wennapee**	

Imperative	2nd per. sing.	**wenna** / **wennamu**
	2nd per. plur.	**wennadu** / **wennadunga**

TABLE OF REGULAR VERBS OF THIRD CONJUGATION.

Root		**pun'** (know)	**in'** (talk)	**man'** (be)
Verb. nouns.	pres.	**punnai**	**innai**	**mannai**
	past	**puẓẓai**	**iẓẓai**	**maẓẓai**
Verb. part.	pres.	**punzihi**	**inzihi**	**manzihi**
	past	**punziwaha**	**inziwaha**	**manziwaha**
Rel. part.	pres.	**punni**	**inni**	**manni**
	past	**puẓẓi**	**iẓẓi**	**maẓẓi**
Tense.	pres.	**puï**	**ii**	**maï**
	past	**puẓẓee**	**iẓẓee**	**maẓẓee**
Indef.	pres.	**puïma**	**iïma**	**maïma**
	past	**puẓẓeema**	**iẓẓeema**	**maẓẓeema**
Indefinitum		**punnapee**	**innapee**	**mannapee**
Impe-rative.	sing.	**punna**	**inna**	**manna**
	plur.	**punnadu** / **punzu**	**innadu** / **inzu**	**mannadu** / **manzu**

Some verbs of the third conjugation change their **n** in the verbal participle into **z**, if the preceding vowel is short, but if the vowel is long, they lose **n** entirely. In the Imperative **n** is changed into **l**.

TABLE.

Root		**han'** (go)	**ren'** (pull)	**rēn** go about, wander.
Verb. nouns.	pres.	**hannai**	**rennai**	**rēnai**
	past	**haẓẓai**	**reẓẓai**	**rēẓai**

Verb. part.	pres....	hazzihi	rezzihi	rēẓihi
	past....	hazziwaha	rezziwaha	rēziwaha
Rela. part.	pres....	hanni	renni	rēni
	past....	haẓẓi	reẓẓi	rēẓi
Tenses	pres....	haï	reï	rēï
	past....	haẓẓee	reẓẓee	rēẓee
Indef.	pres...	haïma	reïma	reïma
	past....	haẓẓeema	reẓẓeema	rēẓeema
Indefinitum.......		hallapee	rellapee	rēlapee
Imperative.	sing....	halla	rella	rēla
	plur.	halladu / hazzu	relladu / rezzu	rēladu / rēzu

6. FOURTH CONJUGATION.

The fourth conjugation includes all verbs, of which the root ends in an aspirated consonant.

These verbs do not use the affixing verbal consonant in the past tense, but add the verbal personal terminations direct to the verbal root.

Root..................................		**ōrh'** (bear)
Infinitive................................		**ōrh'** or **ōrhali**
Verb. nouns	pres..............	**ōrhnai**
	past...............	**ōrhai**
Verb. partic.	pres..............	**ōrhi**
	past...............	**ōrhiwaha**

Relative part.	prog. pres. ...	ōrhi manni ōrha manni	ōrhni
	prog. past. ...	ōrhi maẓẓi ōrha maẓẓi	ōrhi
Tense	pres.	ōrhi	
	fut.	ōrhini	
	prog. pres.	ōrhi maï ōrha maï	
	past.	ōrhee	
	prog. past. ...	ōrhi maẓẓee ōrha maẓẓee	
Tense	indef. pres.	ōrhima	
	indef. past.	ōrheema	
Indef.		ōrhpee	
Imperative	2nd per. sing.	ōrha	
		ōrhamu	
	2nd per. plur.	ōrhdu	
		ōrdhunga	

TABLE OF REGULAR VERBS OF FOURTH CONJUGATION.

Root		**porh'** (dress)	**merh'** lighten	**kluph** (sink) one
Verb. nouns	pres.	**porhnai**	**merhnai**	**kluphnai**
	past.	**porhai**	**merhai**	**klunai**
Verb part.	pres.	**porhi**	**merhi**	**kluphi**
	past.	**porhiwaha**	**merhiwaha**	**kluphiwaha**

Relat. part.	pres.	**porhni**	**merhni**	**kluphni**
	past.	**porhi**	**merhi**	**kluphi**
Tense.	pres.	**porhi**	**merhi**	**kluphi**
	past	**porhee**	**merhee**	**kluphee**
Indef.	pres.	**porhima**	**merhima**	**kluphima**
	past.	**porheema**	**merheema**	**klupheema**
Indefinite.	....	**porhpee**	**merhpee**	**kluphepee**
Impe-rative.	sing.	**porh'a**	**merh'a**	**kluph'a**
	plur.	**porhdu**	**merhdu**	**kluphdu**

Table of Regular Verbs of Fourth Conjugation.

pōrh	lurk, swim	**tūnh'**	slaughter
dulh'	shake off	**wākh**	pour
perh'	lift up	**dākh**	distribute, spend
mrekh'	spoil	**plīkh**	close
lukh	hide		

7. THE SELF-REFLEXIVE FORM OF VERB.

This verbal form is a very particular form of the Kuvi language. Verbs change their root by affixing **ja** if a vowel, but **a** if a consonant precedes. They denote a distinction of favour shown to the person to which the verb relates. They have no special compound tenses.

Conjugation of the Verb **hi** (Give).

Present Time.

nānu hii	I give	**nānu hījaï**	I give (to me)

nīnu	hījadi
evasi	hījanesi
ēdi	hījane
māmbu	hījanomi
māro	hījano
mimbu	hījaderi
evari	hījaneri
ēvi	hījanu

PAST TIME.

nānu hittee	I gave	nānu	hījatee	I gave to me
		nīnu	hījati	
		evasi	hījatesi	
		ēdi	hījate	she, it gave to me
		māmbu	hījatomi	
		māro	hījatohi	
		mīmbu	hījateri	
		evari	hījateri	
		ēwi	hījatu	

INDEFINITE TENSE.

PRESENT.

nānu	hiima	I would give
		or
nānu	hījaima	I would give to me
nīnu	hījadima	
evasi	hījanesima	

ēdi	hījanema
mambu	hījanomima
mimbu	hījaderima
evari	hījanerima
ēvi	hījanuma

PAST TENSE.

nānu	hījateema	I would have given for me, to me
nīnu	hījatiema	
evasi	hījatesima	
ēdi	hījátema	
mambu	hījatomima	
mīmbu	hījaterima	
evari	hījaterima	
ēwi	hījaṭuma	

IMPERATIVE.

Singular.

hīa	give
hīja	give it to me
hīmu	give it
hījamu	give it to me

Plural.

hīdu	give it
hījadu	give it to me

hidunga	give it
hījadunka	give it to me

TABLE OF SELF-REFLEXIVE FORMS.

kittesi	he did
kijatesi	he did it for me
kēpitesi	he did
kēpatesi	he did it for me
weẓẓesi	he asked
wenzatesi	he asked me
paitesi	he beat
paijatesi	he beat me
tiẓẓesi	he ate
tinzatesi	he ate me
waa	come
waja	come to me
lāzitesi	he measured
lāzatesi	he measured me
tōstesi	he showed
tōstatesi	he showed me
reẓẓesi	he pulled him out
rezzatesi	he pulled me out

In some instances this particular form changes the original meaning of the verb just to the contrary.

hottesi	=he ran away
hottatesi	=he came running to me, he came

ī kokari hotteri these boys ran away.
ī kokari hottateri these boys came running

An example to show the difference.

nā ḍokara minge tōnza āusi
my husband does not appear to you
nā ḍokara nange tōnza ājuusi
my husband does not appear to me.

The Third Particular Verb Form.

It is very common in Kuvi to put **w** or **b** to the root of the verb. This verb is *quasi modo* created a new verb and must be conjugated according to the first conjugation, even if the genuine root belonged to any other conjugation.

These forms express an habitual continuous doing and are used very commonly.

Examples.

Root.		*New root.*	*Past tense.*	*New past tense.*
pun	know	**punb**	**puẓẓee**	**punbitee**
wen	hear	**wenb**	**weẓẓee**	**wenbitee**
han	go	**halw**	**haẓẓee**	**halwitee**
rēn	pull	**relw**	**reẓẓee**	**reliwitee**
in	say	**inb**	**iẓẓee**	**inbitee**
tin	eat	**tinb**	**tiẓẓee**	**tinbitee**
ōrh	bear	**ōrhw**	**ōrhee**	**ōrhwitee**

porh	dress	**porhw**	**porhee**	**porhwitee**
doh	build	**dosb**	**dostee**	**dosbitee**
rīh	beg	**risb**	**rīstee**	**rīsbitee**
pih	leave	**pisb**	**pistee**	**pisbitee**
kēpi	do	**kēpiw**	**kēpitee**	**kēpiwitee**
ō	carry away	**ow**	**ōtee**	**ōwitee**
rē	settle down	**rew**	**rētee**	**rēwitee**

The following are irregular forms :—

Root.		*New root.*	*Past tense.*	*New past tense.*
ta	bring	**tapiw**	**tattee**	**tapiwitee**
pā	receive	**pānp**	**pātee**	**pānpitee**
ho	run away	**honp**	**hottee**	**honpitee**

The relative participle of those verbs with **w** or **b** have an exclamatory meaning and qualification, or Telugu : అట్టువంటి.

nīnu kēpiwiti kamma
నీవు చేసినట్టువంటిపని, what a work you are doing

mimbu porwiti himbori eẓẓeka
how dear is the cloth you are wearing

kēpiwīnasi, the man he does, (as a profession)

kēpinasi, he who does (at this moment)

8. SOME IRREGULAR VERBS.

Root		............**ū**, drink	**glā** (trans-gress)	**rēn** (go about)	**rē**(climb down)
Verb. nouns	pres.	**unnai**	**glā'nai**	**rēnni**	**rē'nai**
	past.	**uttai**	**glātai**	**reẓai**	**rētai**
Verb. part.	pres	**undihi**	**glāẓihi**	**rēzihi**	**reẓihi**
	past.	**undi-waha**	**glaẓi-waha**	**rēẓi-waha**	**reẓi-waha**
Relative part.	pres.	**unnï**	**gla'ni**	**rēni**	**rē'ni**
	past.	**utti**	**glāti**	**rēẓi**	**rēti**
Tenses	pres.	**ui**	**glāi**	**rēi**	**rēi**
	past.	**uttee**	**glātee**	**rēẓee**	**rētee**
Indef.	pres.	**uima**	**glāima**	**rēima**	**rēima**
	past.	**utteema**	**glāteema**	**rēẓee-ma**	**rētee-ma**
Imper-ative.	sing.	**unna**	**glā'a**	**rēa** **rēmu**	**re'mu** **rēa**
	plur.	**undu**	**gla'du**	**rēzu**	**rēdu**

A special form is the following :—

hēnga wātomi is equal to **hēndali wātomi**

we came to see

hōḍga wātere

they came to enter

9. ON THE NEGATIVE FORM OF VERBS.

The negative form is commonly expressed by affixing a, short **a** to the verb root or by affixing the negative primary verb **hill** (not be). The euphonic rules must

be well remembered; namely—a vowel, when it follows a preceding one, takes the sound of the latter.

The Negative Primary Verb.

Present Tense.

	Singular.		*Plural.*
1 per.	nānu hilloo	I am not	māmbu hilloomi māro hilloohi
2 per.	nīnu hilluūdi		mīmbu hilluuderi
3 per.	evasi hilluusi ēdi hillee		evari hilluuri ēvi hillau

Past Tense.

	Singular.		*Plural.*
1 per.	nānu hillaatee	I was not	māmbu hillaatomi māro hillaatohi
2 per.	nīnu hillaati		mimbu hillaateri
3 per.	evasi hillaatesi edi hillaate		evari hillaateri ēvi hillaatu

Indefinite Tense, Present.

	Singular.		*Plural.*
1 per.	nānu hillooma	I may be not	māmbu hilloomima māro hilloohima
2 per.	nīnu hilluudima		mīmbu hilluuderi-ma
3 per.	evasi hilluusima ēdi hilleema		evari hilluurima ēvi hillauma

Past.

	Singular.		*Plural.*
1 per.	**nanu hillaa-teema**	I may not have been	**māmbu hillaa-tomima**
2 per.	**nīnu hillaatima**		*etc.*
3 per.	**evasi hillaatesima** **ēdi hillaatema**		

Indefinite Form.

	Singular.		*Plural.*
1 per.	**nānu hillaapee**	I shall not be	**māmbu hillaapomi** **māro hillaapohi**
2 per.	**nīnu hilleani**		**mīmbu hillaadu**
3 per.	**evasi hillaapesi** **ēdi hillaape**		**evari hillaaperi** **evi hillaapu**

Particip.	present	**hillaa**	not being	లేని
	past	**hillaati**	not been	

It is remarkable that, contrary to Telugu, negative verbs take the forms of conjugation even in the past tense.

evaska nīju koḍḍiwaha hallaatu or **hazza hillaatu**

అవి నూనె కొని వెళ్లలేదు

they purchased oil, but did not go

evari ē illu dossa hillaateri

వారు ఆ ఇల్లు కట్టలేదు

they did not build that house.

EXERCISES ON THE NEGATIVE PRIMARY TENSE.

imbaari barita hillaaṭeri
nobody was in the school

nānu embaa hillaatee
I was not there

pāta muhe ēnai hillee
there is nothing upon the table

ī kīla nehi hillee
this penholder is not good

ē tīmbuta osso hillee
there is no medicine in the bottle.

ē nāto pōtanga hillaaṭu
there were no girls in that village

embaa kōḍinga hillau
there are no oxen

evasi gāḍata hilluusi
he is not in town

nīnu ōza hilluudi
you are not nice

ninge lohoḍi hillaape
you may be without food

tānu ninge tōḍu hillaapesi
he may not be of any help to you

Negative Forms of the Verb **ā** (become).

Present Tense.

Singular.

1 per.	**nānu ae**	It is not I.	**māmbu ae,** or **aomi** / **māro ao,**	
2 per.	**nīnu ae**		**mimbu ae,** or **auderi**	
3 per.	**evasi ae** or **ausi** / **edi ae**		**evari ae,** or **auri** / **ēvi au**	

Past Tense.

Singular.

1 per.	**nānu āatee**	It was not I	**māmbu āatomi** / **maro āatohi(ai)**
2 per.	**nīnu āati**		**mimbu āateri**
3 per.	**ēvasi āatesi** / **ēdi āate**		**evari āateri** / **ēvi āatu**

Imperative **ae,** no

ūe, no

hao, yes

kahi, do not

Prog. pres. **nānu āhi hilloo** I am not becoming

Prog. past. **nānu āhi hillaatee** I was not becoming

The Negative Conjugation of **kēp** (do).

Past verb partic ....**kēpaanahā** (not doing)

Verbal noun ....**kēpaatai**

Relative partic ....**kēpaa**

Tenses	pres. / fut.	..........kēpoo
	prog. pres.	...kēpa hilloo
	past.	............kēpaatee
	indef.	.........kēpaateema
Imperative	sing.	...... kēpaani / kēpaï
	plur.........	kēpaadu

THE NEGATIVE TENSES OF **kēp** (do).

PRESENT.

	Singular.			*Plural.*
1 per.	**nānu kēpoo**	I do not	**māmbu** / **māro**	**kēpōomi** / **kēpaai, kepoohi**
2 per.	**nīnu kēpuudi**		**mimbu**	**kēpuuderi**
3 per.	**evasi kēpuusi**		**evari**	**kēpuuri**
	ēdi kēpee		**ēwi**	**kēpau**

PROG. PAST TENSE.

Singular.			*Plural.*
nānu kēpa hilloo	I have not done	**mambu** / **māro**	**kēpa hilloomi** / **kēpa hillaai**
nīnu kēpa hilluudi		**mimbu**	**kēpa hilluu-deri**
evasi kēpa hilluusi		**evari**	**kēpa hilluuri**
ēdi kēpa hillee		**ēvi**	**kēpa hillau**

PAST TENSE.

Singular.				*Plural.*
nānu	**kēpaatee**	I did not do	**māmbu** / **māro**	**kēpaatomi** / **kēpaatohi**
nīnu	**kēpaati**		**mīmbu**	**kēpaateri**

Singular.		*Plural.*	
evasi	kēpaatesi	evari	kēpaateri
ēdi	kēpaate	ēvi	kēpaatu

INDEFINITE TENSE.

PRESENT.

Singular.			*Plural.*	
nānu	kēpooma	I would not do	māmbu / māro	kepoomima / kēpoohima
ninu	kēpuudima		mīmbu	kēpuuderima
evasi	kēpuusima		evari	kēpuurima
ēdi	kēpeema		ēvi	kēpauma

PAST.

Singular.			*Plural.*	
nānu	kēpaateema	I would not do	māmbu / māro	kēpaatomima / kēpaatohima
nīnu	kēpaatima		mīmbu	kēpaaterima
evasi	kēpaatesima		evari	kēpaaterima
ēdi	kēpaatema		ēvi	kēpaatuma

To express a negative force, the verb is very commonly repeated.

Thus :—

nānu kēpalie kēpoo	I do not at any rate
nīnu kepalie kēpuudi	
evasi kēpalie kēpuusi	

etc.

A special form is sometimes used for the first person.

nānu kēpoo or **nānu kēpoonie**	I do not (certainly)
nānu hijoo or **nānu hijoonie**	I do not give
nānu hilloo or **nānu hilloonie**	I am certainly not sure

To give a strong affirmative, the negative habitual present and future tense preceded by a negative past verb participle is often used, as—

weh'aki pih'o
I shall not fail to tell
ī illu doh'aki pih'o
I shall not fail to build the house
wīe nātāna wāaki tappee
you must certainly come to me tomorrow
na sazzu ōaki tīree, or **ōanaha tīree**
you must take my things away

Instead of **anaha** (not being) very often **aki** (because not) is used.

kēpaanaha hallamu
not doing, go
kēpaaki hallamu
because you did not do, go

nīnu wāaki bātikīomi

you did not come, therefore we did not divide it

mīmbu weh'aki imba maï

because you did not say, therefore I am here

A prog. pres. tense, an hab. pres. and fut. tense, or a past tense, are sometimes formed by prefixing the neg. past. verb participle to the tenses, as—

hallaanaha maẓẓee

I was not going

nānu ī pālu unna anaha maï

I am not drinking this milk

The negative imperative is very often formed by adding **hallaani** to the infinitive of any verb, as—

kēpali hallaani

do not do it

ī rānda tinza hallaani

do not eat this rice

REMARK.—In the same way the positive form **(hallamu)** is very commonly used.

The negative imperative is often formed by affixing **aï** to the root of any verb.

ningaï	do not stand up
wāaï	do not come
kēpaï	do not do
kuggaï	do not sit

hātaï	do not call
ūkaï	do not blow
wēaï	do not beat
weaï	do not burn
tākaï	do not walk
honnaï	do not run

The negative imperative is also formed by affixing **ani** to the root of any verb.

tēka ani	do not carry
ēla ani	do not reign
hēn'ani	do not see
engaani	do not climb

The negative imperative may be formed by affixing **kahi** (do not) to the verb noun, first or second form.

kēpali kahi }
kēpinai kahi } do not do

laginai or **lagali kahi** do not scoff

īleti kamma nīnu entamātromi kēpinaie kahi
you should on no account do this work

10. CAUSAL VERBS.

The causal verbs, let do, or to cause to do, etc., are formed by affixing the verb **kī** (do) to the root of the verb, these verbs conjugate only the affixed verb **ki**.

kepiwaha	doing	**kepikihiwaha**	letting do
zōlitee	I spoke	**zōlikittee**	I let speak.

me'hemu	see	**mespikīmu**	show
kuggiteri	they sit	**kuggikitteri**	they let sit
nīnu wāti	you came	**wawikitti**	you let come
paiwaha	beating	**paikihiwaha**	letting beat

11. COMPOSITE VERBS.

The composite verb can do, can go, etc., is formed by affixing the verb **āḍ** (can) to the second infinitive form ending in **ali**.

PRESENT TENSE.

Singular.		*Plural.*
nānu kēpālāḍii	I can do	**māmbu kēpalāḍinomi** / **māra —āḍinai (ohi)**
nīnu kēpalāḍidi		**mimbu—ādideri**
evasi kēpalāḍesi or **kēpalādinesi**		**evari —āḍineri**
ēdi kēpalādine		**ēvi —āḍinu**

NEGATIVE PRESENT TENSE.

nānu kēpalāḍoo	I cannot do	**māmbu kēpalāḍoomi** / **māro kēpalādai**
nīn kēpalāḍuudi		**mimbu kēpalāḍuud-eri**
evasi kēpalāḍuusi		**evari kēpalāḍuuri**
ēdi kēpalāḍee		**ēvi kēpalāḍau**

EXAMPLES.

nānu ī rānda tinzali āḍaatee
I could not eat this rice

nīnu ī kamma kēpalāḍuudi
you cannot do this work.

evasi nehikihi ẓaḍawali āḍa hilluusi
he cannot read well

māmbu ī glāju kārhali āḍoomi
we cannot dig out this hole

māro evaritulle hazzali āḍinohi
we can go with them

mīmbu wājali āḍaateri ēnaataki?
why could you not come?

evari mammaa messali āḍuuri
they cannot see us.

ī kōḍinga harra tinzalāḍau
these oxen cannot eat grass

nīnu ē kamma kepalāḍidiki? ae! haāba
can you do this work? No! yes, sir

12. THE REFLEXIVE VERBS.

Reflexive verbs are formed by affixing **koḍḍ** (buy) to the infinitive of any verb. Such verbs denote that the action is performed for the benefit of the subject.

nānu i pusponika mriha koḍḍitee
I learned the story (for myself)

eẓẓela wazzakoḍḍiteri
when are you cooking (for yourself)

kamma (tangetaki) kēpakoḍḍitesi
he did the work for himself

biẓa tanu mattakoḍḍitesi
he sowed the seed himself

evari tambu tambue glākhakodditeri
they stabbed themselves

īdi tani himbori rāẓakoddite
she washed her cloth

In some instances the difference in meaning between the simple and the reflexive form is so great, that they must be expressed in English by different words.

Thus :—

punza	know	**punzakoḍḍa**	explore
inza	say	**inzakoḍḍa**	think

ivasi donga ātesiki āatesiki punzakoḍḍitee
I found out if he was a thief or not

mīmbu beheteri wāderi inzakoḍḍitee
I thought you all would come

The causal form and the reflexive form are sometimes combined.

Thus :—

evari kōdi huẓẓiteri
they put on the little piece of cloth

evari kōdi huẓẓakoḍḍiteri
they put on the cloth-piece themselves
evari kōdi huẓẓikitteri
they let the cloth be put on
evari kōdi huẓẓikihakoḍḍiteri
they let the cloth be put on for themselves

A class of verbs is formed by affixing the verb **bād** to nouns.

Thus :—

rāha	the joy	**rāhabāditee**	I rejoiced.
wāhu	the trouble	**wāhubādii**	I suffer
bāḍa	the trouble	**bāḍabāditee**	I suffered

nānu rāhabāditaki evaraki rāha hōte
they had joy, because I was happy
īdanaki wāhu maẓẓe lakka bahe kokari wāhu bāditeri
she suffered, therefore all boys suffered.

In the same way verbs are sometimes formed by affixing the verb **kī** (do) to nouns.

Thus :—

wāhukijali	to trouble
iddakijali	to sleep
azzi kepali (or (**kījali**)	to frighten.

hommutaki evasi nanaa hāree wāhu kījatesi .
he troubled me much for money

idda kīnanaki }
idda hōnanaki } **osso hījatesi**

he gave medicine to sleep (for sleep)

The verb **tuh'** (throw) is often added to the verbal participle of another verb to express completeness.

wāha tuh'umu	come
tūsa tuh'umu	throw away
rezza tuh'umu	take it out
evari dāẓa tūsteri	they cut away

ī kōḍinga hakkitaki bahe pīẓu tinzatustu
the oxen have eaten all grass

purlanga ājatustu, kumḍanga srihatustu hurvinga leẓẓatustu
Anapa fruits bore well, pumpkins got spoiled, zickula fruits got overripe.

13. THE EMPHATIC VERB.

A particular verbal combination is formed by affixing **ka** to any verb, which then expresses more force.

hīa give or **hīka** give (go to give)

Present Tense.

Singular.		*Plural.*
nānu hīkaï	I go to give	{ **māmbu kīkanomi** / **māro hīkano** }
nīnu kīkadi		**mimbu hīkāderi**

Singular.	*Plural.*
evasi hīkānesi	**evari hīkaneri**
ēdi hīkane	**ēvi hīkanu**

PAST TENSE.

Singular.		*Plural.*
nānu hīkatee	I went to give	**māmbu hīkatomi**
ninu hīkati		**mīmbu hikateri**
etc.		*etc.*

Verb. noun	pres.		**hīkanai**
	past.		**hīkatai**
Verb. partic.	pres.		**hīka hazzi maï**
	past.		**hīka hazzi maẓẓee**
Rel. part.	pres.		**hīkani**
	past.		**hīkati**
Imperative	sing.		**hīkamu**
			hīka hallamu
	plur.		**hīkadu**
			hīka halladu (hazzu)

ī hommu tulle ninaa pantoo, nānu hīkaï

I do not send you with the money, I go to give it

nānu ēnḍu meskaï

I go to see the game

ē nomeri gattanaï meskatesi

he went to see the sick

evasi evani kamma kēpikīkatesi
he went to let do his work
ē kokaraï meskamukeō
go to look for the boys

14. THE PASSIVE VERB.

In Kuvi it is entirely impossible to change an active verb into a passive verb, by adding any affixes to it. Passive forms are entirely unknown. There must be used some other circumscription to express passive.

1. The verbal noun with the relative participle of **pā** (receive) may be used in combination with the verb **ā** (become)

nānu paiitee
I beat
nānu painani pātatee ātee
I was beaten
nānu painani ātee would mean :
I became a stick, (*i. e.*, the beating instrument)
piḍuguwalla evasi weenani pātasi ātesi
I was stroken by lightning
Sapura muhunani pātasi ātesi
Sapura was buried
ziḍinga līnai or littinai āte
the clock is rung
Zinguda āḍini mēḍa ātasi ātesi
Zingudu was married

2. A passive sense is expressed by affixing the verb **han** (go) to a verbal participle or infinitive.

ī dīmbu torga hazze
the bottle is broken

ī wāḍa munza hazze
this steamer sunk

mrānu diha hazze
the tree is splitted

ī kokari hēḍa hazzeri
these boys are spoiled

ī patka sriha hazzu
these fruits are rotten

3. A passive sense may be expressed by the personal past relative participle in connection with the verb **ā** (become), or **man** (be).

evasi paiitasi ātesi
he has been beaten

In most cases Kuvi language uses only the active forms.

evari evanaï paiiteri
they beat him, for: he was beaten.

15. DEFECTIVE VERBS.

In Kuvi, as in other languages, some verbs are defective.

1. The Verb **kalg**.

The verb **kalg** (to get, to become, to accrue) is conjugated like other regular verbs, but it is generally only used in the third person. It is corresponding to the Telugu verb **kalugu** (కలుగు) in all its form.

a. The verb **kalg** has the meaning of the verb to get, when it is preceded by a dative case.

minge ī hēru kammavalla nashtomi kalgiteki?
had you any damage by cultivation?

īdaa koḍḍitihe lābhomi kalgineki? kalga hillee
have you profit, if I buy this. I did not get.

b. The verb **kalg** has the meaning of the verb **zarni ā** (being born) when it is preceded by a subject in the masculine or feminine gender.

Thus—

īdanaki pāsa zāna mrīka kalgiteri
to her were born five sons

māska zakke kalgiterikī?
are daughters also born?

rondie mānga kalgite
one daughter is born

c. The word **kaddu** is used by persons who are living together, with Telugu people. Pure Kuvi does not know this word.

> **hannati hallehe ro āna bēḍa hījanai kaddu**
> they are in the habit of giving one or two annas whenever you go.

Pure Kuvi language would be :

> **ro āna bēḍa hījanai satta**

2. The Verb kū.

The verb **kū** (will not, it is impossible) has the following tenses :—

Verb. noun	pres	**kūnai**
	past	**kūtai**
Verb. partic.	pres	**kūhi**
	past	**kūhiwaha**
Rel. part.	pres	**kūni**
	past	**kūti**
Tenses.	prog. pres.	**kuu** / **kuhi maï**
	hab. pres.	**kuini**
	past	**kūtee**
	prog. past.	**kūhi maẓẓe**
	indefinite.	**kuima** or **kuuma** / **kuteema**

Imperative.	sing.	2 form...	**kūmu**
		3 „ ...	**kūpasi**
	plur.	2 form...	**kūdu**
		3 „ ...	**kupari**

īleti kamma kūnai lākka baheteri kūteri

such a work is impossible, therefore all were not willing

nā mānga ninaa kūujane nānu zakke hījali kuu

may daughter does not like you, so I myself do not agree to give her

evasi kūpasi, mange nāshtomi hillee

he may not do (పోని) we have no damage

nīnu wājali kūtihe nānu waï

if you do not come, I will come

māro mestihe kunai

when we see it, there is no consenting

mrāka tatteri samma koḍḍali kūtai

she brought wood, but we did not consent to buy

weska ōjali wātiki, kūjali wati ?

did you come to take the wood away, or did you not come for it ?

ae, kuhi maï

no, I do not

evasi hihi manzanesi samma nānu kūhi maï

he is ready to give, but I do not consent

nānu kū'ni kamma nange herpaadu

do not deliver work to me, which I do not want

kūti patka weṇḍe hīkatomi

the fruits, we did not want, we send back

ē patka kūtaï

these fruits are not acceptable

ivasi kūnasi, evasi māndinasi

he is one who does not agree, that one agrees (is one who)

ē māngani tattihe nānu (kuu or **kuuni)**

if you bring that girl, I do not consent

mīmbu ē kōḍinga koḍḍitihe māmbu kūnomi

when you buy those oxen, we do not agree

ẓaḍuwamu iẓẓihe nā tanzi kūtesi

my father did not agree to read

evasi ninaa hātatihe kū'mu

if he calls you, do not agree (do not go)

nīnu kū'mu evasi zakke kūpasi

do not agree, he too shall not agree

ē kokari hallehe kahino inzatizakke māro kuno

even if all those boys say we will play, we will not agree

ivasi kūnasi lakka kepini kamma kūtesi

he is not willing, therefore he did not do the work, which was to be done

pāpomi kūnesi punnemi kūnesi
he does not agree for sin or good work. This phrase is very usually used for a man, who is mild.

3. The Verb **no**.

The verb **no** (to pain, to have pain) is used in two different meanings.

a. If it is conbined with the word **zīwu**, it has the meaning I love and is regularly conjugated throughout.

nānu evanaï zīwu noï
I love him
evasi nanaa zīwu nojatesi
he loved me
evasi evaraï zīwu nottesi
he loved them
nānu ninge ī hommu zīwu nohi manzaï
I grant you this money

b. If the verb **no** has the meaning of have pains, it is used impersonally only.

trāka pīsa nohi manzane
I have a headache
īleti hāḍa lāgatihe zīwu nōjane
if yon speak such words I have pain

ro debba wēhatihe nōjee (nōe) ro hāḍa inzatihe nōjane (nōne)
if you beat me (him), I have (he has), no pain, if you talk a word, it pains me (him)

4. The Verb **mū**.

The verb **mū** (be able, enough, sufficient) is conjugated like other verbs. It is irregular with its verb participle.

Verb. noun.	pres.	**mūnai**
	past	**mūtai**
Verb. partic.	pres.	**mūẓihi**
	past	**mūẓiwaha**
Rel. part.	pres.	**mūni**
	past	**mūti**
Tenses.	prog. pres.	**muini** / **mūẓi maï**
	past	**mūtee**
	prog. past.	**mūẓi maẓẓee**
	indef.	**muima** / **muteema**
Imperative.	sing.	**mū'mu**
	plur.	**mū'du**

mūnasi the able man.

EXAMPLES.

bahētikiha nānu mūtee
I was more able than all

wataraki hallehe nanu mūẓa pērhee
I was enough to send away all them who came
kohu bitri hauta mūtesi
the nayudu was strong in (gained) the suit
bandi rezzali bahetikiha īdi mūtai
this is the most able one to pull the bandy
ī kamma kepali īdi mū'ni gōḍa
this is a horse able to do the work

5. The Verb **hāl**.

The verb **hāl** (it is sufficient, Tel. చాలును) is used as a personal verb, and can be conjugated in all tenses.

Present tense.			*Past tense.*		
nānu	**hālii**	I am enough	**nānu**	**hālitee**	I was enough
nīnu	**hālidi**		**nīnu**	**hāliti**	
evasi	**hālinesi**		**evasi**	**hālitesi**	
ēdi	**hāline**		**ēdi**	**hālite**	
māmbu	**hālinomi**		**mambu**	**hālitomi**	
māro	**hālino**		**māro**	**hālitohi**	
nīmbu	**hālideri**		**mīmbu**	**hāliteri**	
everi	**hālineri**		**evari**	**hāliteri**	
ēvi	**hālinu**		**ēvi**	**hālitu**	

Prog. pres. tense.	*Prog. past tense.*
nānu hāli maï	**nānu hāli māẓẓee**
etc.	*etc.*

Rel. past { pres. **hālini**
past. **hāliti**

Imperative { sing. **hālamu**
plur. **hāladu**

nānu ī kamma hālii lakka nīnu zakke hālamu

I am sufficient for this work, therefore you must be too

ī nēla kothāli hāli maẓẓeri ātihe māmbu hāloomi

you were enough to clean this field, but we are not sufficient (we cannot do).

iẓẓi hāli kēpali māmbu hāli hilloomi

we are not enough to make such a noise

6. The Verb **ra**.

The verb **rā** (been sold, been finished, Telugu చెల్లుట) is used as a personal verb and conjugated in all tenses.

PRESENT TENSE.

nānu rāïni	I am fit for sale, saleable
or	
nānu rāhi maï	I am fit for sale

PAST TENSE.

nānu rātee	I was fit for sale
	I am sold
nānu rāhi maẓẓee	I am sold

Relative past	pres.	**rāni**
	past.	**rāti**

Imperative.	singular	**rāmu**
	plural	**rādu**

rānesi the man who is saleable

EXAMPLES.

ī tōta pāsa takka taki rātihe tatsa hījaï
when the garden is valued five rupees, I shall bring them

ī gorri tīni takka taki rānai
this sheep is three rupees value

ī kōju takka taki rāte
this cock is sold for one rupee

rāni hārka enaataki rāpaati
things fit for sale, why did you not put them for sale

nānu rāpee nīnu mannamu
let me be for sale (take service), you may stay

ī patka rānu
these fruits are fit for sale

7. The Verb **wale**.

The verb **wale** (must) is only used when a personal pronoun precedes it and it cannot be conjugated.

nānu	**kēpali**	**wale**	I must do
nīnu	**kēpali**	**wale**	you must do
evasi	**kēpali**	**wale**	

ēdi	**kēpāli**	**wale**
māmbu	**kēpali**	**wale**
māro	**kēpali**	**wale**
mimbu	**kēpali**	**wale**
evari	**kēpali**	**wale**
evi	**kēpali**	**wale**

Sentences as : that work has to be done, is translated : **ē kāmma kēpinai āhamanne.**

doh'ni illu doh'du
build the house, which is to be built

nīnu ī kamma kēpinai
you must do this work

nīnu kēpinati, evasi kēpinasi
you and he must do the work

8. The Verb **kūḍee.**

The verb **kūḍee** (must not, shall not) is only used, when a personal pronoun precedes and cannot be conjugated.

māneï abhatomi zōkoḍi zōlinai (innai) kūḍee
people shall not tell a lie

nānu wānai } **kūḍee** **nānu wājali** }	I shall not (am prohibited to) come
nīnu wānai kūdee	you shall not come
evasi wānai kūḍee	he „ „ „

etc.

ī kokanaki hommu hīnai kūḍee
do not give money to this boy
ī kāmma kēpali kūḍee
this work is prohibited
embaa hazzali kūḍeeki?
is it prohibited to go there ?
hao, embaa hannai kūḍee
yes, it is prohibited to go there

This verb **kūḍee** may be used in some phrases even as a positive verb.

Thus :—

niṇge kūḍee naṇge kūḍane
you shall not, I may
Sālurtaki hazzali nange kūḍate
I may go to Salur

9. The Verb **kāvali**.

This verb cannot be conjugated and is always used with the dative case and has the meaning of the English verb to want or to require.

nange ro pandu kāvali, nange hījamunga
I want a fruit, please give it me
ninge kamma kāvali iẓẓihe kāvali inni bhumi hījaï
If you want work I shall give you any land you want

The negative form of this verb is not used.

nange ī pandu kahi
I do not want this fruit

or **nange ī pandu kuuni**
I do not want this fruit

The Telugu word కావలసినవారు is not similarly used in Kuvi. It must be translated as:—

nā taiïbaiï
brothers

nā gottabondu
relatives

māmbu rondie, loho gondi tinnatomī
we are one, (we are eaters of knife and axe) (we have one property)

10. The Verb **walla** and **olla**.

This auxiliary verb **walla** or **olla** (it is possible) is used with the nominative or dative case and connected with the verbal noun or the special verbal infinitive. It cannot be conjugated and compared with the verb **wa** or **a** (come or become) or **man** (be).

mrānu engali (enginai) olla ae (hillee)
it is impossible for me to climb the tree

ninge ī kamma kēpali (kēpinai) walla āne
you can do this work

or : **nīnu ī kamma kepali walla ādi, nānu olla ao**

you can do this work, I cannot

evanaki ē pāwutā hōtali walla wāne, nange olla ājae

he can go into the hole, I cannot

māmbu hōtihi zōlali olla āomi

or : **mange hōtihi zōlali olla hillee**

we cannot go in and talk

ī pīju ī banda nenzi kījali olla hillee (ae)

this rain cannot fill this tank

walla ajali hīusi

to do it, he does not agree ; he is not an agreeable one

māmbu zakke zolali olla mannomi

mānge zakke zolali olla manne

we can talk too

11. The Verb **mla**.

The verb **mla** (be of use) is a personal verb and conjugable throughout all tenses.

Present Tense.			*Past Tense.*		
nānu	**mlii**	I am of use	**nānu**	**mlītee**	I was of use
nīnu	**mlīdi**		**nīnu**	**mlīti**	
evasi	**mlīnesi**		**evasi**	**mlītesi**	
ēdi	**mlīne**		**ēdi**	**mlīte**	

māmbu	**mlīnomi**	**māmbu**	**mlītomi**
māro	**mlīnai**	**māro**	**mlītohi**
mīmbu	**mlīderi**	**mīmbu**	**mlīteri**
evari	**mlīneri**	**evari**	**mlīteri**
ēvi	**mlīnu**	**ēvi**	**mlītu**

Prog. Tense. — *Prog. Past Tense.*

nānu mlīhi maï — **nānu mlīhi mazzee**

Verb. noun { pres. **mlīnai** be of use; past. **mlītai** been of use

Verb. partic. { pres. **mlīni**; past. **mlīti**

Imperative. { sing. **mlīa**, or **mlīmu**; plur. **mlīdu**

mlīnasi he who is of use

mlitasi he who was of use

Negative forms of **mli**.

Present ......**mlio** — I am of no use

Past..........**mliatee** — I was of no use

Prog. pres. **mlīhi manzoo** — I am of no use

Prog. past...**mlīhi** { **mannaatee** / **hillaatee** } I was of no use

Verb. part...**mlīa** — useless

Imperative. { sing. **mlīani** / plur. **mlīadu** } be of no use

mlīanasi / **mlīagattasi** } the useless one

ī ija ōḍka tāna mlīajali pāda āne

this woman is fit to be useful to the rājahs

ivasi bētataki mlīnesi
this man is fit for hunting
ī gorri tinzali dehe mlīne
this sheep is only useful for eating
nīnu rāzi izzo hazali mlīudi, bōwa
you are not fit to go to the Divan's honor, brother
nānu dehe mhīi
but I am fit (to go to Divan's house)

12. The Verb **pla**.

The verb **pla** (be big) can be conjugated as a personal verb through all tenses.

Present Tense.			*Past Tense.*		
nānu	**plīi, pliini**	I am big.	**nānu**	**plītee**	I was big.
nīnu	**plīdi**		**nīnu**	**plīti**	
evasi	**plīnesi**		**evasi**	**plītesi**	
ēdi	**plīne**		**ēdi**	**plīte**	
māmbu	**plīnomi**		**māmbu**	**plītomi**	
	etc.			*etc.*	

Prog. Pres.		*Prog. Past.*	
nānu pliẓẓi maï	I am big	**nānu pliẓẓi maẓẓee**	I was big

Verb. noun.	pres.	**plīnai**	be big
	past.	**plītai**	have been big

Verb. partic. { pres. **plīni** big (ఎదుగుచున్న)
{ past. **plīti** big (ఎదిగిన)

Imperative. { sing. **plīmu**
{ plur. **plīdu**

plīnasi the becoming big one

plītasi the big one

plīa small

plīatasi
plīagattasi } a small one

ro plīa plīagattanaï sōgu wenna da

ask a small one the star

pandiri muhe kāndanga mettali pliẓẓa hilluudi

you are too small to put a stick upon the pandiri

ī kaḍḍa glāẓali plīo

I am too small to transgress the river

ī kājanga essali plīi

I am big enough to pluck the fruits

The English auxiliary verb :—may, may not, shall not, or the Telugu verb :—వచ్చును, రాదు, వద్దు, can be translated in Kuvi by the verbal noun or the special infinitive.

nīnu wīe wānai (hannai)

you may come tomorrow, (you may go tomorrow)

donga kamma kēpinai edā?
should you steel? man!

ī paṇḍu tinzali kahi
you shall not eat this fruit

ī hāḍa imbaari tulle weh'aï
tell nobody this word (చెప్పరాదు)

i kamma kēpinai ae
you shall not do this work

13. The Verb **pōl**.

The verb **pōl** (be right) can be conjugated as a personal verb, but not commonly used in all verbal forms. It may be used as a transitive verb with the noun in the nominative or intransitive with the noun in the dative case.

POSITIVE.

Present.

nānu pōlii	I am right	or **nange**	**pōline**	it is right to me
ninu pōlidi	you are right	**ninge**	**pōline**	it is right for you
evasi pōlinesi		**evanaki**	**pōline**	„
etc.		*etc.*		

NEGATIVE.

Present.

nānu pōloo	I am not right	or	**nange**	**pōlee**	it is not right for me
nīnu pōluudi	„		**ninge**	**pōlee**	„
evasi pōluusi	„		**ēvanaki**	**pōlee**	„
ēdi pōlee	„				

POSITIVE.

Past Tense.

nānu pōlitee	I was right	or	**nange pōlite**	it was right for me
nīnu pōliti			**ninge pōlite**	
evasi pōlitesi			*etc.*	

NEGATIVE.

Past Tense.

nānu pōlaatee / **pōla hilloo**	I was not right	or	**nange pōlaate**
nīnu polaati / **pola hilluudi**		or	**nange pōla hillee** / **hillaate**
etc.			*etc.*

Verb. noun { pres...**pōlinai** / past...**pōlitai** }

Verb. partic. { pres...**pōlini** / past...**pōliti** } neg. **pōlaa**

Imperative { sing ..**pōla, pōlamu** / plur...**pōladu** }

pōlinesi the right one
pōluusi the not right one (the wrong one)

ī kokanaki ī pōta pōline
this girl is right (fit to marry) for this boy

ī nātoti kokaraki wallati pōtanga pōlau
village girls are not fit for town boys

diheranga trombangaki hāti kōḍi tinnai pōlee
astrologers and priests are not allowed to eat a dead ox.

REMARK—1. The English verb (ask) or the Telugu verb అడుగుట (ask) are used equally in the sense of asking questions, as asking for money. In Kuvi there are two different verbs for each meaning.

ēnikihi nānu maï inzihi weẓẓesi
he asked, how I am

but : **evasi ninaa hommu hījamu inzihi ristesi**
he asked you to give money

REMARK—2. The Kuvi verb **hō** (to start, to create joy) is used in very different ways.

nehi gīgati wenumbu hōtane ātihe ūle ēleti hāḍangani wenumbu hōtee
to hear a good word is joy, but it is not pleasant to hear useless words.

ēvasi ē nāto hōtesi
he entered that town
nānke rāha hōte
(joy was born to me) I rejoiced
evasi embataki hōtesi
he started for that place

PART III.

SYNTAX.

1.

THE VERBAL NOUN.

1. The positive verbal noun has two special forms ending in **nai** for the present tense and **tai** for the past tense. Besides these forms there exist two others, ending in **ā** and **u**.

According to page 119, each verbal noun can be changed by affixing **w** or **b** to the verbal root.

	Singular.			*Plural.*	
N.	**kēpu**	the doing	N.	**kēpunga**	the doings
G.	**kēputi**		G.	**kēpunga**	
D.	**kēputaki**		D.	**kēpungki, aki**	
O.	**kēputi**		O.	**kēpungani**	

	Singular.			*Plural.*	
N.	**kēpa**	the doing	N.	**kepanga**	the doings
G.	**kēpati**		G.	**kepanga**	
D.	**kēpataki**		D.	**kepangki, aki**	
O.	**kēpati**		O.	**kepangani**	

	Singular.			*Plural.*	
N.	**kēpuwu**	the doing	N.	**kēpuwunga**	the doings
G.	**kēpuwuti**		G.	**kēpuwunga**	
D.	**kēpuwutaki**		D.	**kēpuwungki, aki**	
O.	**kepuwu** (ti)		O.	**kēpuwungani**	

	Singular.			*Plural.*	
N.	**kēpinai**	the doing	N.	**kēpinaï**	the doings
G.	**kēpinai**		G.	**kēpinaï**	
D.	**kēpinanaki**		D.	**kepinaskaki**	
O.	**kēpināni**		O.	**kēpinaa**	

In the same way is declined: **kēpiwinai** the doing
kēpitai the done thing
kēpiwitai the done thing
kēpaatai the not done thing
kēpawaatai „ „

The negative verbal noun may be formed by affixing **hillee** for the singular and **hillau** for the plural.

2. A verbal noun governs the same case or cases as the verb of which it forms a part and is permitted to take a subject in the nominative or in the genitive case.

nīnu īlekihi kēpinai ōza hillee
your so doing is not nice

nī kēpinai īlekihi ōza hillee
your so doing is not nice

ī zījuti tākiwinanaki tāju hīmu
give place to walk upon this road

ī kēpiwitaskaki tolli hommu hīmu
pay first for things that have been done

ē kēpiwinaskaki ēḍāju hīnai
afterwards you may give for those still to be done

mīmbu kamma kēpaataiwa, haspiānai wa, ōḍe hommu rihinai wa ēnaataki ?
you, not doing the work, are quarrelling and still, why asking money ? (or : why, though not doing the work, are you quarrelling and demanding payment)

3. These verbal nouns are affixed by any post-positions as in Telugu. Very often, where in Telugu

the verbal noun with a postposition is used, Kuvi takes the verbal participle or the special verb infinitive with **e** affixed.

evasi wājalie evasi haẓẓesi

as soon as he came, this one went away

hakki manzalie randa hittee

when he was hungry I gave him food

evani wati wallee hāree nashtomi āte

by his coming we had much loss

mā tanzi hātiwalla māmbu littomi

we wept, because our father died

ī hāḍa westi walla puẓẓee

I understood because he told this word

īvari hāree dāna hīniwalla wahimannomi

we came because they gave much

4. Instead of a dative case of a Kuvi verbal noun, there is mostly used the special verbal infinitive. Such forms are equivalent to the English infinitive.

ī illu dossali nange hāreka hommu hījatesi

he gave me much money to build this house

ī mrānu paḍḍājali ēju wākhee

I poured water to cause this tree to grow

ī pūngani tatsali walla hillee

it is impossible to bring these flowers

hōru engali wāhu hāreka manne

it is very difficult to climb the hill

5. Occasionally the verbal noun is used in connection with the verb **ā** (become). This form expresses readiness.

evasi hānai aha mannesi

he is dying

ī himborka huẓẓitaï aha mannu

these clothes are woven

nī trāu bānanga dātaï ātu

the hairs of your head have been cut

dagga ani īdi hannai aha manne

don't trouble, she is (ready to) going

ī takka nange hittai āte

this rupee is given to me

The word **ēnai** (why) is often attached as an affix to the verbal noun.

nīnu wānai ēnai

why do you come?

nīnu wātai ēnai

why did you come?

The verb, noun is very generally used in Kuvi.

nī kamma kēpitai āteki?
have you done your work?

ī gōḍa nehiahi hōnai manne
this horse runs well

ī nōmeri nehi·ānai hillee
this fever does not go away

2.

THE INFINITIVE MOOD.

The infinitive mood in Kuvi is very seldon used, very often the verbal participle is used for it.

ēnaa kēpi wati
what to do did you come?

ī kokanai wēẓa pisti
you stopped to beat the boy

evasi wessa dakkimātesi
he began to talk

or **nanaa wājali hīneri**
they let me come

wikka dāẓali hello hittee
I gave an order to cut the grass

Remark.—It must be remembered, that there exists a great difference between the pres. and past, participles.

kēpi wātee	I came to do
kēpa wātee	I came after having done

1. When the English infinitive is governed by a verb of command, in Kuvi the verbal noun is not used but the imperative or the indefinite verb.

evanaï wāmu inzihi weh'mu
tell him to come
evanaki osso hīmu inzihi hījatesi
he gave me medicine to give it to him
ē kokari wāparinzihi weh'mu
tell the boys to come

2. When in English sentences the infinitive mood stands as the subject to the verb **man** (to be), it must be translated in Kuvi by the nominative case of the verbal noun.

vidie mrihinai nehai
it is good to learn wisdom
mleha ādi pāna anaha maṇnai pōlee
it is not good for a man to be without a wife

3.

THE VERBAL PARTICIPLES.

There are three verbal participles in Kuvi.

Verbal partic.	positive	present...	**kēpihi**	doing
	,,	past	**kēpiwaha**	having done
	negative	past	**kēpa anaha**	not doing

1. The letter **e** is sometimes added to the present verb. participle, or instead of the affix **ihi** a long **ē** is used to express emphasis.

wēḍa hōputie, wēḍa klūnipateka kamma kēpē mannesi
he is doing work from morning till evening
minge azzi ēnai, nānu kuli hihie maï
why are you afraid, I shall (certainly) give cooly hire

2. The present and past verbal participles in some special phrases take the affix **e** or **wāhee,** and have then the force of the English expression—although.

nānu ī kamma kihihie kūli hījaateri
although I did this work, they gave no cooly-hire
mazzo wāhiwāhee nanaa bēẓaati
although I came into my house, you did not see me
nīnu embaataki hazziwāhee osso pānuudi
although you went there, you get no medicine

3. The verbal participles are never used as adjectives as in occidental languages. There exists a special verbal form, which is used as the adjective. This will be explained in the next chapter.

4. In Kuvi verbal participles are commonly used to present a succession of finite verbs.

evasi zāḍata hazzihi, mrāka tūnhihi, ēnaa taanaha miḍolkihi izzo wātesi

he went into the forest, cut trees, but bringing nothing returned home in the evening

ro klāanie kolliee tōne dospihi bēḍa hazzihi ro zāḍata lussihi rewunga kātu

A tiger and a jackal becoming friends went hunting, came into a forest and watched the river side

5. The present verbal participle is sometimes repeated to denote a continuous action.

tinzi tinzihi weẓẓee

while eating I heard

hazzi hazzihi zōlitesi

while he was going he talked

6. In some instances the past verbal participle may be used absolutely, *i. e.*, with a different subject from that of the principal verb. In Telugu these forms are very common, but in Kuvi the affix **aki** is then chiefly used.

kāka ādiwaha torgitesi

the heat having struck him, he fell down

evanaki daia ātaki kamma hittesi or **āhiwaha**

compassion having come to him, he gave work

nange hommu hālaanaha (hālaaki) ī kamma kēpaatee

as I had no money I did not do this work

7. In sentences stating the lapse of time the past verbal participle is always used absolutely and the finite verb put in the number according to his subject. This is contrary to grammatical rules in Telugu.

mīmbu imbataki wāhiwaha ez̤z̤ora lēska ātu?

how many months have elapsed since you came here?

nānu minge ī osso hīhiwaha ez̤z̤ora dinanga haz̤z̤u?

how many days passed since I gave you this medicine

nānu mimaa messiwaha doso dina āte

ten days have passed since I saw you

4

THE RELATIVE PARTICIPLE.

1. In Kuvi relative participles are indeclinable. There are five different forms.

1. the positive	prog. present	ending in **manni**	**(kēpimanni)**
2. ,, ,,	indefinite	ending in **ni**	**kēpini**

3. the positive past ending in **ti** **kēpiti**
4. the negative indef. ending in **a** **kēpaa**
5. the negative past ending in **ati** **kēpaati**

zāḍata hazzimanni mleha ē torgiti mrānue ē nēini mokkongae tammu inzihi nānu wessalie, evasi—ninge kēpaati kamma nange kēpaa kamma āeki?

When I told the man, who went into the forest to bring the fallen down tree and the upspringing shrubs, (the undergrowth) he said :—the work not done by you, is this a work to do for me ?

2. When the verb **tuh'** (as it very commonly happens) if affixed to any negative relative participle, this participle has the positive, but the affixed **tuh'** takes the negative form. This is contrary to Telugu rules.

rāẓa tuh'ua, (rāẓa tuh'uati) wessatuh'ua sammemita wātesi

he came at a time I had not written, I had not said

nīnu hello pātatuh'uati bhūmi ēnaataki lūti

why did you plough the land, you had no permission

3. These verbal participles must always stay as adjectives before their noun and can never as in English be put after them.

ē tōtata kahimanni kokaraï hātamu
call the boys playing in that garden
pātamuhe ittiti pippelkani nange hījamu
give me the knives laying upon the table

4. There are no forms of a relative participle in the passive. The past tense of the participle must be used.

mī walla kēpiti kamma nehai ae
the work done by you is not good
nā walla tūnpiti mrānu riha hazze
or **nānu tūnpiti mrānu riha hazze**
the tree cut down by me fell down

5. When a relative participle is not preceded by an antecedent subject, then the relative pronoun which is included in the relative participle must be the subject.

manzinga koḍḍiti mleha hazzesi
the man, *who* bought the rice, went away
manaa pelli ājati āḍi nehai
the wife which I married is a good one
mimaa parrati mleha wenḍe wātesi
the man who searched for you, returned.

6. When a relative participle is not preceded by an object, but subject, the relative pronoun, which is included in the relative participle, must be an object.

mīmbu rāẓiti pustakomi koḍḍitee

the book which you have written I have bought

nānu dosti illu riha haẓẓe

the house which I built fell down

pokla ittiti guḍḍunga patomi

the eggs, which the hen laid, we have received.

7. When a relative participle is preceded by a subject, the relative pronoun, which is included in the relative participle, is in English connected by some prepositions.

mīmbu zarni tāju imbinai

which is the place in which you were born?

nīnu bhūmi hitti raidinga shistu hihimanzaneri ki?

do the ryots, to whom you gave the land, pay their tax?

nīnu trāju kinhakoḍḍiti pannija pēnka taane ki?

does the comb with which you comb your hair, brings out the lice?

5.

THE NOUN SENTENCES.

I. Introductory.

1. The usual order to form a Kuvi sentence is subject, object and verb.

ivasi kamma kēpitesi
he did the work

2. Finite verb agrees with its subject in number and person.

kokari gorringani metteri
the boys grazed the sheep
mrānu ākani dullhe
the tree shook off the leaves

3. When the subject to the verb is a personal pronoun, it is often omitted.

ē illuti dostee
I built that house

4. When several subjects joined by a copulative conjunction have only one verb, this verb is put in the plural number.

ro kokasi ro pōta anda wateri
a boy and a girl came together

If any of those subjects are of the first person, the verb is put in the first person.

nānue na kokarie hōtomi
I and my boys started

If none of the subjects are of the first person, but any of them are ín the second person, the verb is put in the second person

mīmbue kūligattarie kamma nista āderi
you and the coolies are lazy

If both the subject are of the third person, the verb is put in the third person.

kūmastee, kūligattarie kamma nista āneri
the peon and coolies are lazy

5. Every transitive verb requires an object, but when inanimate things, especially in the singular number, are spoken of, the form of the nominative case is generally used.

nā tanzii wāmu innamu
tell my father to come

ē kōḍingani nehikihi meh'mu
pasture those oxen well

hōru engiwaha ro mranu tamu, koẓẓeka mundangani kēpino
climb the hill and bring a tree, we shall make some props.

2. Interrogative Sentences.

A question is generally formed by affixing **ki** to the verb.

nī dādaï hātitiki ?
have you called your elder brother ?

The affix **ki** must be omitted in the following cases.

1. When any interrogative sentence contains an interrogative pronoun or adverb.

ēnaataki evanaï hātiti
why did you call him ?

imbaani kosomi ī kamma kepiti ?
for whom did you do this work ?

2. When the affix **da, ka** is added to the verb.

mī kamma kēpiterida ? ūe !
have you done your work ? no !

akke ami ! nī gaha mānite ka ? haāja !
my girl ! did your wound heal ? yes, mother !

3. When the question refers to two or more objects, the second noun has no **ki**.

evasi ninge tanziki, talli ?
is this your father or mother ?

ī pandu ninge kāwaliki, kahi ?
do you want a fruit or not ?

4. The sign of a question is sometimes entirely omitted and the question shown by the tone only.

3. Emphatic Sentences.

In order to denote emphasis, some affixes are used.

1. The affix **ahi** is added to the noun.

nānu ahi zōlitee
I spoke

nīnu ahi kēpalinzihi
you shall do it

tānu ahi hīkatesi
he delivered it himself

2. The affix **guttee** is added to the personal noun.

nā tanzi guttee hīkatesi
my father himself went to give it

Remark.—It is impossible to say :—**kōḍi guttee wāte.** This would mean : (I will not pay any present for) the ox came itself (without your help).

3. The affix **e** is added to the noun.

gorringa ae kōḍingee nange kāwale
no sheep, I want oxen

ījaska izzoe mannu, pangata hōu
the women remain at home, they do not go out

When it is necessary to express both emphasis and a question, emphasis is expressed first and then **ki** is added.

satteeki ?
is it true ?

nīnu embaa mestai ī gorreeki?

is this the sheep you have seen there?

nēẓu mestasi ivasiiki?

is this the man who appeared then?

4. Sentences Expressing Doubt.

1. To denote any doubt the letter **ā** or **ki** is affixed, or both.

Thus, as:—

ī takka evanaki hijali walle? ī kokanakiki ī pōtaki?

to whom shall I give this rupee? to the boy or girl?

nangeki? evanaki? or **nangekiā? evanakiā?**

to me or to him?

mannesiā hilluusiā

if he is or not

evasi izzo mannesiā hilluusiā kanukoddamu

see if he is at home or not

2. The affix **ā** is often added to interrogatives and gives then an indefinite signification. Such words are generally used, where the word "some" occurs in English.

evasi imbiā haẓẓesiā

he may have gone somewhere

imbariā nā hommu donga ōteri

somebody has stolen my money.

3. The doubt in a sentence, as in the English if—is translated as :—

osso hījunsiki hijuusiki nānu punnoo
I do not know if he gives me medicine or not

ēdi hanneki halleeki
if she goes or not

wāneki wāeki
if he comes or not

4. Doubt is expressed by adding the affix **habu.**

evasi hannesabu
perhaps he comes

hommu hitteshabu nānu punnoo
if he has paid the amount, I do not know

5. Honorific Sentences.

To show respect the plural forms **nga** or **ngo** or **ko** or **ā** are added to words. It is equal to the English word : sir or please.

mīmbu mā tānaki wie wāderikinga ?
are you coming to us tomorrow, Sir ?

haango
yes, Sir

mīmbu baheteri nehiahi manzunga
you all may be well

hēndukō, wāduā !
look there, Sir, come, Sir !

nōmeri kājanengo, toppe wādunga
I have fever, Sir, please come quick

6. Indirect Interrogative Sentences.

These sentences are formed by the affix **ā**.

ī kōḍi eẓẓela hāteā nānu punnoo

when the ox died I do not know

imbini kamma kēpitiā westada

what work have you done? tell me

wie imbia hazziā nīaraki weh'mu

where you will go to-morrow, tell your people

iẓẓeka hommu ēniahi wahi manneā telhaï

how so much money comes, I don't know

7. Causal and Conditional Sentences.

These sentences are formed by **inzihi** (saying)

evasi wie wānesi inzihi weẓẓee

I heard he comes tomorrow

evanaki hāree azzi manne inzihi bahetariki telhine

all know that he is very afraid

minge sājomi kēpii inzihi nānu westaateeki?

did I not tell you that I would help you?

hījaï inzihi hījaatesi

saying I will give, he did not give

ī mrānu tūn'ani inzihi westesi

he told me not to cut the tree

ī illu nīnu dosti inzihi nānu nammoo

I do not believe that you built this house

8. Coordinate Sentences.

These sentences are formed with **inzaha** or **inzihi**.

nīnu wati inzaha, nāba wātesi inzaha, hauta hottesinzaha baheteri ahi klā'niti luẓa pērheri

you come and my father came, the naidu came running; they all were driving the tiger.

Ramuda wājali āḍuusi inzihi, Budha hatesinzihi, kōḍiti klā'ni kaẓẓite inzihi weska wāha maẓẓeri

They came to say that Ramudu could not come, and that Budha had died, and that a tiger had bitten an ox

9. Remarks on inzihi.

1. When several noun sentences terminated with **inzihi** are attached to each other, the last vowel of **inzihi** is lengthened or a short **e** is affixed.

evasi nehasinzihī, nehi ēḍu wessi mannesinzihī bahetaraï zīwukīnesinzihī nānu punzakoḍḍitee

I discovered to know that that man is good and teaches wisdom and loves all

evasi wie wānesinzihie, nehi harkunga ta'nesinzihie weẓẓee

I heard he comes to morrow and brings nice things

2. When the verb **in** (say) is used instead of **weh'** (say), **inzihi** is generally omitted and **in** is joined by contraction to the preceding word.

ī pustakomi ta'mu iẓẓesi

he told to bring the book

ī kamma kēpaaniẓẓesi

he told me not to do this work

tānu embaataki hallaatesinneri

they tell me that he did not go there

3. Instead of **inzihi** very often **lehe** is used. But in these cases it is to be remarked, that the form with **lehe** usually expresses a certain degree of doubt.

ī pustakomi nīnu ẓadiwitilehe weẓẓee

I heard, that you have read this book

nī parīksha hittilehe westesi

he told me, that you passed your examination

evani kokari nehi hillaalehe āku wāte

there came a letter, that his children were not well

ro wishomigaṭṭi rāẓu tanaï kaẓẓitilehe azzitulle hottatesi

he came running (to us) fearing, that a poisonous snake had bitten him.

4. The word **inzihi** is used idiomatically to express reason.

nehi hillaagattasinzihi osso hittee
I gave medicine because he is sick

kokari pota inzihi zārpitee
they are children, therefore I excused them

himbori hillaatasinzihi himborka hittee
I gave him clothes because he had none

5. The two relative participles (**inni** and **iẓẓi**) of the verb **in** are used, where in English the word called is used.

Ramuda inni barika
the village servant called Ramudu

kushtu inni dukha
the illness called leprosy

gauri iẓẓi pota
the girl called Gaura

hāte iẓẓi pota nīdeemanne
the girl, which was pronounced dead, is living

6. The words **inni** and **iẓẓi** are also used idiomatically to attach a sentence to a noun to give an explanation to it.

hānomi inni azzitaki hottomi
we went away because of fear to die

tange hāree zītomi wāne inzihi blājuti mannesi
he is with strength (powerful) because he gets much salary

7. The words **inni, iẓẓi,** are also compounds with **hāḍa** (word) to express a special force.

evasi hīnesiẓẓi hāḍa koḍḍe warraie
he promised to give, but it is useless

8. The verbal nouns **innai,** and **iẓẓai** are idiomatically used as follows :—

beibili innai paramushesa zōkodi
the Bible which is called God's word

Gauru innai īdie
this woman which is called Gauri

Ramasāgromi iẓẓai kazza banda Salurita manne
the big tank called Ramasagara is at Salur

9. The word **iẓẓihe** is very often attached with **ēnaa,** as **ēnaa iẓẓihe,** and has then the meaning of :— as any one says, as follows, it means,—

talīta kūmi iẓẓihe īzati' ningamu inzihī Iēsu Kristu westesi
jesus Christ said talitha kumi, which means: little one, sit up.

ōḍu wāṭaṭi westai enaa iẓẓihe :
when the king came he spoke as follows :

ro koheesi inzatai enaa iẓẓihe :—koska, guḍḍunga bogda gorri tatsihi wāpariko
the peon said as follows :—you may bring fowl's eggs and a ram

10. The meaning of **iẓẓihe ēnai** is, it means—

pāpomi iẓẓihe ēnai ?

what means sin ?

saṭta iẓẓihe ēnai ?

what is truth ?

11. The word **iẓẓihe** is sometimes shortened into **ze** (it means), Telugu అంటే.

lekkoze hāgu hukkanga mannu lōkize bhumi manne

above it means there are clouds and stars, below it means there is the earth

---

6

ADVERBIAL SENTENCES.

All sentences which occupy the position of an adverb are called adverbial sentences. Certain verbal affixes as **lehe, ati**, etc., are added.

nānu westilehe imbaasi kamma kēpa-atesi

nobody did the work as I had sold

nānu wātati ninge telheeki ?

do you not know when I came ?

nānu osso hittati ninu wāati

you did not come, when I gave medicine

1. Adverbial Sentences expressing Conditions.

These sentences are formed by affixing certain verbal affixes expressing condition, as : **he, eḍala, purre.**

dostati kamma kēpaatipurre kūli hījooda
if you do not do the work, which is shown, I shall pay no cooly hire

nange kūli hījadihe wāï, hījaatīhe wāo
if you give me cooly hire, I shall come; if you do not give, I will not come

nānu wāï iẓẓihe, enaataki nammuudi
if I tell you I am coming, why do you not believe ?

nīnu hātieḍala māmbu ēni ānomi
if you die what will become of us ?

Remark 1.—The affix **lehe iẓẓihe** is very often used to express a conditional sentence.

hommu mannilehe iẓẓihe
is equal to :
hommu maẓẓihe
if I had money

ninu wānilehe iẓẓihe nī sangati he'no
if you come I shall attend to your business

Kuvi bhaha nehiahi zapinilehe iẓẓihe ninge rāha
if you learn Kuvi well, you will have joy

REMARK 2.—In ordinary conversation the affix **he** is very frequently used, as :—

nānu embaa wātihe weẓẓesi, weẓẓihe evasi hātatesi,' hātatihe evasi littesi, littihe ēdi wāhi ritti, rittihe evasi tampitesi, tampitihe ēdi ēdani doste, etc., etc.

when I came there he asked me, when he asked he called, when he called, that man wept, when he wept, that woman came, when she came, he was quiet, when he was quiet, she showed that, etc., etc.

2. ADVERBIAL SENTENCES EXPRESSING A CAUSE.

1. These sentences are formed by affixing certain verbal affixes expressing cause, as **aki**.

nīnu haẓẓaki nehi ātesi

because you went, therefore he got well

pīju wātaki hizidi āte

it got cool because it rained

doho kēpitaki wētatee

I beat him because he did a fault

nīnu hommu astaki, evasi hātalie nīnu āstaki mīmbu riateri hōteri

as you have taken the money and as you were answering when they were crying, so you both went (to jail).

2. The words **zakke, moddi, wa, samma,** when affixed to a passed or negative relative participle, conveys the force of the English word although, not even.

nānu hommū hittizakke kamma kēpaatesi

although I gave money they did not do their work

osso uttizakke nehi āatesi

although he took medicine, he did not get well

pīju wātizakke hizidi āate

although it rained, it was not cool

wāhu ātimoddi randa hillee

although I work hard, I have no rice

evasi barita wātiwa zītomi hīatesi

although he went to school, he paid no fees

eẓẓora bēḍe hatiṭiwa wenzaati

although I called so many times, you did not hear

bahateri hottatusteri roosi moddi manna anaha

all went away not even one remaining

hiẓẓu ganda moddi hillaate

there was not even the smell of fire

3. These forms are also used, where in English the expression,—whether—or not,—is used.

nīnu hittiwa rondie, hiattiwa rondie
it is the same whether you give or not

rīstiwa rih'atiwa ēnizakke hījanesi
he will give you, whether you ask or not

4. The word **lakka** (therefore) is used in causal sentences, as:—

ninge nōmeri lakka hunzamanna
you have fever, therefore lay down

paramusheesi nanaa hēndi manzanesi lakka azzi hillee
God sees me, therefore there is no fear

3

The Negative or Privative Conditional.

Sentences of this kind are formed by the conditional form **he**, which gets changed into **hie**, followed by **gāni**; or by **dehe**, followed by **gāni** or **samma**.

ī kamma nīnu kēpitihie gāni ninge kūli hījoo

or: **ī kamma nīnu kēpitiedehe samma kūli hijoo**

If you do not do this work, I will not pay cooly hire.

mīmbū wāhu ātiedehe gāni rānda pānu-uteri
unless you work hard, you will get no rice

nange hiẓẓu hījatiedehe (hījaṭihie) gāni (samma) wazzali āḍoo

unless you give me fire, I cannot cook

nange hiẓẓu hījati gāni ēju hillau, lakka ēju hījatiedehe mliu

you gave fire, but no water, therefore unless you give water, it is of no use

4

ADVERBIAL SENTENCES EXPRESSING PURPOSE.

These sentences are formed :

1. By using the dative case of the verbal noun—

kēpinanaki ninaa panḍitee, ēdaju kēpitanaki kūli hiini

I sent you to do it, afterwards I shall give cooly hire for the work done

wie hannanaki zōlkiadu

talk it over, to go tomorrow

mātulle hannanaki nehikihi weh'du

tell them well to go with us

2. By using the special verbal infinitive ending in **li.**

evasi kamma mrihali hōtesi

he went to learn the business

ro hērukammagattanaki lujali, itki pērhali, biẓanga mattali, tonunga triẓali, īleti kammanga mannu

a farmer has to plough, to weed, to sow and to pull a brush over it

3. By using affixes as **kōsomi, uppara**—

patka kōni kōsomi mrānu engitesi
he climbed the tree to pluck fruits
ē nāto rē'ni uppara hạẓẓeri
they went to live in that town.
imbaa manzali kōsomi wātee
I came to stay here

4. By using the affix **inzihi**

imbaa manzalinzihi wātesi—
he came to stay here
batkalinzihi wātesi
he came to live

5. The affix **lehe** may be used in some phrases, but it is chiefly used as a comparative—

ē kamma nehikihi kēpinilehe weh'du
tell them to do that work carefully
evasi nī dōru rāẓinilehe inna
tell him to write your name

but :—**nānu kēpinilehe nīnu kēpamu**
as I do, so you shall do

6. The verbal participle pres. is used to express a purpose—

ī hommu itti hạẓẓesi
he went to put this money
ē kamma kēpi hạẓẓeri
they went to do that work

REMARK 1.—It must be remarked, that not all finite verbs can be used with the verbal participle.

REMARK 2.—It must be remembered, that verbal participle past would give a very different meaning.

i hommu itta hazzesi

after he had put the money, he went

ē kamma kēpa hazzesi

after he had done the work, he went

7. The affix **rētu** and its negative form **arētu** is used to express a purpose or consequence—

nānu wehenirētu, hannirētu, zōlinirētu, mehenirētu, ē gīanga wennirētu hazza waï

I have come as I told, as I went, as I spoke, as I saw, as I heard those words

hēḍa arētu evanaï shiksha kījateē

I punished him, that he should not get spoiled

nīnu wāaretu ēnaa kījaï

what can I do, that you are not coming

ninge wāhu wāareṭu nānu ḍēkitee

I carried it that you should have no trouble

8. Very commonly the imperative form is used to express a purpose—

kēpamu hōtane

I intend to do

mrāka uhamu inzihi nange onputa rījate
I remembered, that I should plant trees

5

Adverbial Sentences expressing Consequence.

These sentences are formed by adding the affix **lehe** to the verbal noun.

kommo kandi diha hannilehe gāli wēẓa tuste
the wind blew so, that the big and small branches broke

uzedi ānilehe lēnzu hōte
the moon arose to give light

6

Adverbial Sentences expressing Manner.

1. Sentences expressing agreement and similarity. The affixes **lehe, ṭīruti** or **tīruti lehe** are added to the verb.

mīmbu westilehe kēpi mannomi
we are doing as you told us

wēḍa uzedi hīnilehe imbini harku līnzee
so much light as the sun gives, no other thing lightens (nothing gives as much light as the sun).

mī ishtomi ānilehe onpadu
think as you like

tanu onpitilehe āte
it happened as he thought

tanu westi tīruṭi (lehe) kēpitesi
he did as he said

2. Sentences expressing proportion.

The affix **kōldi** is used, added to a present or past relative participle.

pīju rīnikoldi nēla āne
in proportion as the rain fell, the crop grows

ī rāziharāki hommu hīnikoldi pih'wri
in proportion as you give to these country people, they do not leave you

mīmbu kamma kēpinikoldi kūli hījaï
in accordance to your work I shall pay

7

Adverbial Sentences expressing Time or Condition.

In such sentences a large number of affixes is used.

1. The affixes **tolli, maẓẓatie, maẓẓati tollie** are added to the negative verbal participle and means before.

nīnu wāanaha tollie nānu wātee
I came before you came

mānekanga zarna āamaẓẓati zīweḍkani paramusheesi zarnikittesi
God created animals before he created men

nānu rēamaẓẓati tollie illu dossa maẓẓeri
they had built the house before I entered

2. The affix **lie** is added to an infinitive and means: as soon as—

nānu hazzalie nā tanzi wātesi
as soon as I went, my father came

evasi tākalie, hottalie, rījalie nānu messalie daggiri wājalie, sājomi kēpalie evasi ningitesi
as soon as he walked, as soon as he ran, as soon as he felt, as soon as I saw it, as soon as I came near, and as soon as I helped him, he arose

3. The affixes **wentee, entee, tatsonomie tōrḍee** are added to the positive present or past participles, and mean: directly or the moment that—

nānu osso hitṭi wentee nehi ātesi
he got well directly after I gave medicine

wēḍa hōti tatsonomie uzedi āne
the moment the sun rises, it gets light

nī kamma kēpiti tōrḍee kūli hījaï
I shall pay you directly you have done your work

4. The affixes **ati samemita, patunuta** are added to the relative participles and mean:—when

nīnu barita hannati (hazẓati) mestatee
I saw you, when you went to school

māmbu ẓaḍiwini patunuta imbaari wāa-peri
when we are reading, nobody shall come

ī mrānu rīni samenita ēnaari hillaateri
nobody was there when the tree fell

evasi hanni samemita hāra zāna tani-tulle kūḍa hōẓa haẓẓeri
many people went with him when he went.

Remark.—The word **patunuta** may be translated by the Telugu word ఆగా.

5. The words **mannati, maẓẓati** are added to verbal participles and have the same meaning.

nānu ī kamma kepihi mannati trāju pīsa lunzate
when I did this work I got a headache

trāka pīsa lunza maẓẓati kamma kēpali āḍaatee
when I had a headache I could not work

nānu wāa mannati or **wāanaha mannati**
when I do not come

6. The affixes **atihallehe, mannati hallehe** are added to verbal participles and mean: whenever

mīmbu ēdani tiẓati hallehe nanaa on-padu
whenever you eat this, remember me

kokaraï mestatihallehe pusponi westee

whenever I saw boys I related them a story

pīju rīhi mannatihallehe hizidi āne

whenever it rains, it gets cool

7. The affix **nani** may be used and has the meaning: when

nā mrīka wātinani nānge hāra rāha hōtane

when my sons came I had much joy

8. The affixes **tānatie, nēzutie** are added to past participles and mean:—since, from the time that.

nānu osso utti tānatie bandi pīsa pistạte

since I took medicine my stomach ache is gone

evasi wāti nēẓutie pīju rihi manne

since he came it is raining

9. The affix **embatie** may be used in the same meaning, but it is always added to a personal verb.

mīmbu hommu hitteri embatie mī raid-ingatomi ātomi

since you gave money we became your ryots

10. The affixes **pateka, dāka** are added to a relative participle and mean: till, by the time, that as long as.

evasi wenḍe wāni pateka ī izzo rēza-manna

stay in this house till he comes back

anderi ānidāka nī kamma kēpa
work till it gets dark

11. The affixes **ḍāju, zēẓo** are added to relative participles and mean: after, after that.

mītulle zōlki ātiḍāju kamma hījaïki hījooki westaï
after I have spoken with you, I shall tell you, if I will give you work or not

māne haẓẓi zēẓo donganga hōteri
after people went away, thieves came

evari wāti ḍāju ẓinnikinova
let us see, after they have come

12. The affix **eẓẓeka** is added to relative participles and means—as far as, as much as.

evasi weh'eni eẓẓeka māro tā'no
let us bring as much as he told

tānu manni eẓẓeka behetari nehi ahi maẓẓeri
as long as he was there, they all behaved well.

ninge telha manni eẓẓeka evaraki bōdha kēpamu
teach them as far as you know

Similar to these adverbial sentences expressing time, three phrases to express time must be learned.

1. **nā trāka pīsa tīnī ganta patēka āte**
for three hours I have had a headache

2. **tānu wāti tīnī dinati īvasi haẕẕesi**
he went three days after he came

3. **ōḍe rīnite wānesi**
still two days and he will come

REMARK.—In the two last cases the dative case may be used too.

8. ADVERBIAL SENTENCES EXPRESSING RESTRICTION.

These sentences are formed by adding **gāni, warre, samma** to the ruling verb.

evasi rānda hījatesi gāni panzaatee
he gave me rice, but I was not satisfied

evasi mrānuti tūnhesi warre rondi eẕẕeka kihi tūnh'atesi
he cut the tree, but did not cut evenly or straight

7.

VERBAL TENSES.

1. The progressive present and past tenses.

Those tenses are always used in reference to something regarded as actully taking place at a permanent period.

evari tōta kamma kēpi manneri
they are doing garden work

evari tolli tōta kamma kēpa manneri
they were formerly doing garden work

imbati umbataki haẓẓi maï

I am going from here to there

imbati umbataki nānu purwomi haẓẓa maï

I was formerly going from here to there

This tense may be used of a future action too.

saluritaki wīe māmbu haẓẓi mannomi

we are going tomorrow to Salur

2. The habitual present and future tense.

This tense is used to express habit or custom.

himborka imbia huẓẓineri?

where do they weave clothes?

neska mukhnu

dogs bark

ī neska mukh'u

these dogs do not bark

wie ī mrānu tūnomi

we shall cut the tree to-morrow

3. The past tense.

This tense is used to express past time. There is only one form for the past tense, and therefore Kuvi differs in this way from Telugu, which has two forms, as కొట్టినాను and కొట్టితిని.

evasi hāreka hommu kakuligattaraki hittesi

he gave much money to the poor

evasi nange hommu hījatesi
he gave me money
īḍi tani mrīeni uppara litte
she wept for her son

4. The verb **man**.

This verb has sometimes the meaning of the English verb to have or to possess. It is then used with the dative.

nange talli tanziska manneri
I have parents
minge nehi illu manneki ?
have you a nice house ?
evanaki bhumi zāga hillee
he possesses no fields
ninge onputa manzaneki nēzutai ?
to you remember the matter of that day ?

REMARK 1.—In positive sentences of this kind the verb is sometimes omitted.

ninge eẓẓora zāna mrīka ?
how many sons have you ?

REMARK 2.—When in English the verb to be is placed between the subject and an adjective, **man** is omitted in positive sentences.

evasi heo telhinasi
he is very wise

īdi nāai

she is my wife

īdi mīai

this is your wife

hūdi hūarai

that woman there is theirs

evasi nehasi ae (ausi)

he is not good

nī kamma nehai ae

your work is not good

ī mranu ōzitai ae

this tree is not nice

evari hāree batkitaeri

they are very rich ones

mā ōḍu nehasi

our king is a good one

ē pūnga kaḍlinga

those flowers are red

Remark 3.—The verb **man**, when it is the copula, and is placed in English between subject and a noun, in Kuvi no verb is used in the positive, but added in the negative.

evasi na kuligattasi

this is my cooly

ivari nāari āuri

these are not mine (people)

REMARK 4.—The verb **man** (be) preceded by **ahi** or **aha** is used impersonally.

tākali hāree wāhu āha manne
it is very troublesome to walk
ninge bandi pīsa āhi manne ki
have you stomach acke
nīnzu hāree kāka aha manne
it is very not do-day
nā angaki hāree kāka aha manzane
my body is very hot (feverish)

5. Changes in the Predicate.

When the predicate consists of a noun and the subject is a pronoun of the first or second person, the noun in the predicate is to be changed as follows :—

1. When the subject is **nānu**, the termination of the nanu in the predicate is **tee**.

	nānu tanzitee	I am a father
	nānu mrīenitee	I am a son
or	**nānu mrīenatee**	I am a son
,,	**kazzanatee** / **kazzatee**	I am the great one
,,	**tangitee** / **tanginatee**	I am the younger sister
	nānatee	I am the elder sister
,,	**māngatee**	I am a daughter

2. When the subject is **nīnu,** the termination of noun is in the predicate is **ti.**

nīnu tanziti	you are a father
„ **kokati**	„ „ a boy
„ **pōtati**	„ „ a girl
„ **māati**	„ „ of our people
„ **mābati**	„ „ our father
„ **mājati**	„ „ our mother

3. When the subject is **māmbu,** the termination of the noun in the predicate is **ṭomi.**

māmbu kāmmagattaṭomi	we are workmen
māmbu kokaṭomi	we are boys
māmbu { **tanzitomi** / **tazingṭomi** }	we are fathers
māmbu nehaṭomi	we are good people

4. When the subject is **māro,** the termination of the noun in the predicate is **tohi.**

māro īaskaṭohi	we are females
māro kuvingṭohi	we are Khonds
māro nehaṭohi	we are good people

5. When the subject is **mīmbu,** the termination of the noun in the predicate is **teri.**

mīmbu blāju gattateri	you are strong ones
„ **papu gattateri**	you are sinners
„ **kōḍi lehetateri**	you are like an ox

REMARK.—The negative of all the above forms is expressed by adding the negative verbal forms of the verb **ā** (become).

nānu kammgattatee aoni or **ae**
I am no workman
nīnu nehaṭi audi or **ae**
you are not a good person
māmbu kokatomi aomi or **ae**
we are no boys
māro hannatohi aohi or **ae**
we are no going away ones
(we are not persons, who go away)
mīmbu hīnateri auderi or **ae**
you are no givers

6. Difference between **manna anaha** and **hilla-anaha**.

The word **manna anaha** generally has the sense of staying, stopping; the word **hilla anaha** has the sense of being, existing, possessing.

ivasi hommu hilla anaha imbaa manna anaha haẓẓesi
he, having no money, not staying here, went away
nīnzu zurunga hilla anaha mannomi
we are staying without food

tānzi manassu hilla aki hazzesi

as the father did not like it, he want away

nānu manna aki evasi nange hello hījatesi

he ordered me not to stay

ossotaki manna anaha izzo hazzee

I went home not staying for medicine

osso hilla anaha izzo hazzee

I went home as there was no medicine

Difference between **mannaa** and **hillaa**.

As above already mentioned, so here, **mannaa** is used in the sense of stopping, staying, but **hilla** in the sense of being, existing.

rēl bandita mannaa mlehanga lōiteri

the people, who were not in the railway, remained

ē tōtata hillaa patka nānu ēnataa taï

how can I bring fruits, when they are not in the garden

ē nāto nānu mannaa illu imbinai hillee

there is no house in town in which I have not been

nānu wāni pateka mannaa kokaraï nānu siksha kēpii

I shall punish the boys who do not stay till I come

Sometimes **hillaa** is used in those sentences which express an habitual sense.

barita hillaa kokari hēḍineri

boys who are not at school, get spoiled

but: **barita nīnzu mannaa kokari hallehe wēitihe shiksha aneri**

The boys who are not (but usually they are coming to school) in the school to-day will be punished tomorrow morning

nānu mannaa samemi hēndihi izzo hoḍga wāteri

looking for the moment when I would not be there, they went into the house

In the same way **mannaa** or **hillaa** are equally used in sentences as :—

nammakomi ahi mannaa gattaraki randa hillee

or: **nammakomi ahi hillaa gattaraki randa hillee**

faithless men have nothing to eat

kanka mannaa gattaraki dāna hīmu

or: **kanka hillaa gattaraki dāna hīmu**

give to men, who (have no eyes) are blind.

Difference between **ā** and **hil**.

The word **ā** expresses always a quality, but **hil** a quantity in a negative sense.

evasi nehasi ae
he is not a good man
māmbu kuvingatomi aomi
we are no Khonds
imbaa doso zāna hilluuri
there are not ten persons here
ī illu nehai ae
this house is not nice
ī illu nehi hillee
this house is not nice
evani nōmeri pisteki ? ae ! pissa hillee
has his fever gone ? No ! it is not gone
embaa doso zāna kokari manneriki ?
are there ten boys ?
ae ! hilluuri
no ! they are not
nānu nehi hilloo
I am not well
nānu izzo mannoo
or : **nānu izzo hilloo**
I am not at home

7. THE USE OF PRONOMINAL AFFIXES.

Some pronominal affixes are used as predicate, where in English the verb to be is the copula.

The negative is expressed by adding the verb **āe**.

ī mrānu enilehetai
what kind of tree is this ?

nā himborka opunaï au
my clothes are not white ones

ī patka laknaï
these fruits are sweet ones

mīmbu imbini natotateri ?
what village people are you ?

māmbu Saluritatomi
we are Salur people

evari imbatari auri
these are not from here

ī pūju eni wānatai ?
this flower is of what colour ?

hīnga wānatai
it is of a yellow colour

These affixes are frequently used to express comparative and superlative degrees of comparison.

ēju kiha kassa kazaitai
blood is thicker than water

tubbi kiha kla'ni karbigattai
the tiger is more powerful than a leopard

ī mānzinga kiha ē manzinga nehaï

this rice is better than that

i kokari lōni īvasi laggeetasi

among these boys this is the worst

ī laggeetari lōni ivasi hāree laggeetasi

he is the worst of the badones

These affixes are also used to express possession. Thus :—

ī himborī imbaanai ?

to whom belongs this cloth ?

ī raidinga nāari

these ryots are mine

ī dōkanga nāwaï, ēwi mīwaï au

these pots are mine, these are not yours

ī baḍga Ramudāwaï

these sticks belong to Ramudu

ī hommu nā tōnewai

this money is my friend's

ī illu Martinwai

this house belongs to Martin

ēdi nādi, nīdi, ēvanai / evaniwai } mādi, mīdi, { evarai / evariwai

this is mine, thine, his, ours, yours, theirs

evaskawai

this belongs to them (fem. or neutr.)

These affixes are sometimes affixed to postpositions.

ī bomma nā gaḍilonitai ae

this picture is not from my room

ī pīnanga nā illu lekkotaï au

these tiles are not those upon my house

nā hāla lōnitaï, nēhaï gōḍanga

the horses in my stable are good ones

nī dalli lonitaï ēni patka ?

in your basket, what fruits are there ?

ni kējutai ēnai
nī muttitai ēnai } what is that in your hand ?

8.

PORMATION OF COMPOSITE NOUNS.

1. As already mentioned before, a class of composite nouns is formed by adding the pronominal affixes **asi, esi, asi, ari, ai, aï aska.**

These pronominal affixes may also be affixed to any of the relative participles.

Thus :—

kēpi manni	— **kepi mannasi**	=	he who does
kēpini	— **kēpinasi**	=	he who does
kēpiti	— **kēpitasi**	=	he who did
kēpaa	— **kēpaatasi**	=	he who does (did) not

REMARK.—There is a slight difference between **kēpa-atasi** and **kēpaagattasi**. The first means a man, neglected his work for a certain time, but the latter means a man, who is habitually lazy.

ivasi kēpaagattasi nista bīja aha man-nesi

he is a man, who does not work, a lazy man

Each composite noun can again be compound with the verbal form **wai**, which means: it is, there are, it belongs.

ī illu dohonani wai

this house belongs to him who built it

ī patka koḍḍitaniwaï

these fruits belong to them, who bought them

ī illu nehaniwai

this house belongs to a good man

ē bhumi kazzaniwai

that field belongs to a great man

REMARK.—A noun must be used instead of the verbal form **wai**, if this stands in the masculine or feminine gender.

ī kokari illu dohonani mrīka

these boys are sons of the man who built the house

ī pōtanga imbati wātani māska

these girls are daughters of the man who came from there

ī mrīka nehani mrīka

these sons belong to a good man

1. Idiomatic use of composite nouns formed from positive indefinite relative participles.

In such sentences the composite noun always occupies the position of the last word and can be conjugated.

māmbu tolli ē gāḍata mannatomi

we were formerly staying in that town

māro pāpomi kēpinatohi

we are sinners

mīmbu evanaki sājomi kepinateriki, auderi?

used you to help him or not?

ī barita hāra zāna mannari

there are usually many persons in this school

mā kōḍinga hālata mannaï

our oxen are usually in the stable

nīnu evanaki kūli hīnatiki?

used you to pay him cooly?

2. Composite nouns formed from relative participles.

ē wānasi Latchigeeki

or : **e wāni Latchiga ivasieki**

is the man who comes there, Lakshmudu?

mīmbu kēpinai ēni kamma ?

or : **mīmbu kēpini kamma ēnai ?**

what is the work you are doing ?

mīmbu rāẓinai Telugu pustakomiki ? Kuvi pustakomi ?

or : **mimbu rāẓini pustakomi Teluguki, Kuvi ?**

is the book which you are writing Telugu or Kuvi ?

nīnu tinnai manzingaki ?

or : **nīnu tinni manzinga iwieki ?**

is that what you are eating, rice ?

(is it rice, what you are eating)

imbataki wānasi nehi hauteeki ?

or **imbataki wāni hunta nehasieki ?**

is the nayudu, who came there, a good man ?

The positive verbal noun of the second form is sometimes used, where the future tense might be used.

nānu kēpinai ēnai ?

what shall I do ?

ē kokaraki zāpnai ēnikihi ?

how shall I teach those boys

ē nāto hannai imbini zīju ?

which is the way to that town ?

9.

SUBORDINATE SENTENCES.

A negative progressive tense may be formed by the adding of **hillee** to the verbal noun.

nānu ī kamma kēpinai hillee
I am not doing this work
nānu embaa wānai hillee
I am not coming there

Sentenees of this kind are formed by affixing **ā** to the verb. These sentences correspond then to such English sentences as contain the word: whoever, whatever, whosoever, etc.

imbaasi ī kamma kēpuusiā shikshinsii
whosover does not do this work, I will punish
imbaasi nā ishtomilehe kēpinesiā zīwukii
whosoever does according to my will, I love
imbini kōju anga aha manneā ēdani koḍḍii
whichever fowl is fat, I will buy

When the subordinate sentence is put first, an English correlative sentence is expressed.
Thus:—

sājomi imbaaraki kawaleā mazzo wāpari
whoever want help, let them come to our house

The use of **imbaasi** in these subordinate sentences is as follows :—

ē kokarilōni hāree hoonasi imbaasiā bahumānomi pa'nesi
whichever of these boys runs well, receives a prize

ē kōḍingalōni nehai imbinaiā ēdani koḍḍadu
buy of those oxen, whichever is good

The word **ātiwa** is often idiomatically affixed to the pronoun **imbaasi**.

Thus :—

zāḍata imbaasāṭiwa lōinesiā evanaki klā'ni azzi
whoever remains in the forest has fear of a tiger

The word **imbini** in these subordinate sentences is used as follows :—

imbini mleha ī osso unnesiā evasi hānesi
whichever takes that medicine, will die

imbini walka tē'nuā, eṭkee iṭta
whichever stones are strong, put aside

The word **ezẓora** in these sentences is used as follows :—

ezẓora zāna manneriā bahētaraki kuli hīmu
as many as are there, give cooly to all

eẓẓora zāna osso utteriā nehi āteri
as many as have taken medicine, got well
eẓẓora zānataki westeeā bahē wāteri
as many as I told, all came
eẓẓora pustakomika ninge akkaraā eẓẓekee hījaï
as many books as you need, I will give

The words **eẓẓeka, ēnilehetai,** etc., in these sentences are used as follows:—

eẓẓeka kūli ninge wānaiā eẓẓekee hījaï
as much cooly hire as you have to get, I will pay
nange eẓẓeka hījaneriā evanaki eẓẓekee hīdu
give them as much as they give me
nā nāju ēnilehetaiā ēdāni ēlie kīdu
make your town as mine
eẓẓeka gaḍḍu kamma kideriā iẓẓekee labhomi
as much as you work, so much profit
nānu eẓẓela waïā (waïniā) appuḍi westaï
I shall tell when I come
mīmbu nange ēnileheti zīwu kījaderiā eẓẓekee evaraki zakke kīdu
love them as much as you love me
īdāni karīdi eẓẓekeā wēnna
ask what the price of it is

Reference to the Affix **habu**.

Some examples will show the difference between **habu** (perhaps) and **ā**.

evasi hātesi habu kanukoddamu
perhaps he died, enquire

pīju wāne habu inzihi mokonga uhitee
perhaps rain may come, therefore I planted plants

nā tōnesi wānesi habu inzihi rānda wazzi kittee
perhaps my friend comes, therefore I cooked rice

ī mrānu riha hanne habu zāgrata ahi manna
be careful, perhaps the tree may fall down

evasi hunsimannesi habu nikha he'emu
perhaps he is sleeping, see if he is awake or not

10.

MISCELLANEOUS INFORMATIONS.

I.

ON GIVING AN ANSWER.

1. If a question is put with a noun, the answer is generally given by repeating the noun.

ivasi panteesiki ? hao panteesi
is he a Panta Brahmin ? Yes

2. If a question is put with a verb, the answer is generally given by repeating the verb.

ī kamma kēpitiki? ae kēpa hilloo
have you done the work? I have not done it

wāneriki? hao, wāneri, ae wāuri
are you coming? Yes, they are coming; no, they are not coming

3. The following idiomatic answers must be noticed:—

A. **ē hōru mestiki?**
have you seen that hill?

B. **nānu ae, evasi mestesi**
not I, (but) he saw it

A. **nī tanzi imbanaï hātitesi?**
whom did your father call?

B. **nanaa ae, ē kokaraï**
not me, (but) those boys

II.

ON BLESSING AND CURSING.

To express such sentences, the imperative, or infinite tenses are used.

ninge sukhomi mannapeko
may you be happy

ninge sājomi āpeko
may you get help

nīnu nehi ādima, manzima
may you get well, be well
mlenga hazzima
may you perish
bossomahi hallamu, (hazzima)
may you perish

III.

ON GREETING.

When greeting the Khond puts one hand near his face, (not to his forehead as the Telugu does) and uses the word **zohora** at the occasion of coming or going.

This word is mostly shortened into **zora** and always compound with **āba** or **īja** (father or mother).

zoraba
Salam, Sir
zoraja
Salam, Madam
zohoraba
is used, if the addressed is standing at some distance, or if a request is made
ninge sāta bēḍe zohoroba, hījamu
seven times supplications, please give me

IV.

ON SOME AFFIXES.

1. The affix **leka.**

This word has the meaning of the English affix full and is used as follows:

dalleka patka tamū, or **dalliti patka**
bring a basket full of fruits or the fruits of the basket

dalleka lekka patomi
we received at the rate of a basket

2. The affix **eẓẓeka.**

This word denotes size or greatness and is changeable according to the noun connected with it.

Jerichoti kōḍanga hōru eẓẓeka plī'nu
the walls of Jericho were as high as hills

ī kōju guḍḍu āswa guḍḍu eẓẓai
this fowl's egg is as big as a duck's egg

nī kanka kōḍru kanka eẓẓaï
your eyes are as big as those of a buffalow

nī eẓẓari westehe wennuudiki?
if such great men as you talk, will you not hear?

Gōliaṭu ro kazza mrānu eẓẓeka plīẓa maẓẓesi
Goliath was as big as a big tree

3. The affix **kōde**.

This word denotes a restriction and stands mostly after the word **inzihi**. It means: although, even, but.

evasi wānesinzihi kōde nammoo
I do not even believe, that he will come

nā kūli nenze hījaïnzatesi kōde hījaatesi
he promised me full cooly hire but did not give it

ẓaḍuwu mrīstaï inzatesi koḍē mrīstaatesi
he promised to teach reading, but did not teach

ūṇa ūṇa kammā kēpaminzatesi kōde kēpaatesi
although he was told to do such little work, he did not do it

pāsa takka hījaïnzatesi kōde Ramuda wirpatesi
he promised to pay five Rupees, but Ramudu spoiled it

but: **nā kēju perhi kōde ninge hījoo**
my hand even lifting (swearing) I do not give

4. The affix **maha**.

This word expresses a doubt and can be translated into English with :—which ever, might be.

ēnaa mahā westa da
which might it be, tell me

ēnaa mahā bāna ātee
which it was, I have forgotten

5. The affixes **ānehabu, ātehabu, esse.**

These words commonly added to the verbal noun or a personal verbal noun, mean :—I suppose.

evasi wānai ānehabu
I suppose he comes
evasi hittai ātehabu
I suppose, he gave
evasi wānasi esse
I think he comes
ē kōḍi hātai ātehabu
or **ē kōdi hāte habu**
I suppose that ox died
ē kokari hottari āteri habu
or **ē kokari hotteri habu**
or **ē kokari hottari esse**
or **ē kokari hottai ātehabu**
I suppose those boys ran away
na mrīesi gelhitasi ātesi habu
or **nā mrīesi gelhitai ātehabu**
or **nā mrīesi gelhitesi habu**
or **nā mrīesi gelhitasi esse**
I think my son won

Remark.—In the same sense are the affixes **ātiwa** or **wa** used.

evasi wānesatiwa
I suppose he comes

6. The affix **summi.**

This word is commonly used instead of **he'emu** (look, indeed).

hē'mude hījatee summi
look there, I gave it indeed
nīnu tagga ahi wānai summi
look, you must come quick
ē kōḍi hāree kādija summi
the price of that ox is very high indeed

7. The affix **nani.**

This word is affixed to a verb and has the meaning : it is of no use to wait, therefore.

evasi hījuusi hanno nani
he does not give, let us go therefore
wāuri dehe tinno nani
they are not coming, therefore let us eat
pistuusi hīnonani
he does not relax, let us give therefore
hommu hījoonani
I do not pay at-all
ēnaataki haspi ānaida, hījaïnani, ōmu
why are you quarrelling ? I give already, take it
hīno naningo
all right, let us give it
pāsa takka hiha maẓẓe, hātenaningo
I paid five rupees (but it is of no use), it died

8. The affix **ke**.

The word **ke**, affixed to a word, means :—they say, it is said (dicitur).

When Konds relate a story, this word is affixed nearly to every word and sounds very unpleasant.

hījanesike
he will give, they say

sāta zāna daiingake, roosi kanka guḍilake roosike rī krīka bērake, ro mrīesike koḍḍanga sottake, ro mrīesike ri keska kollake, roosike klā'ni wāna gattaske roosi rāẓu wāna gattaske, roosi gohi wāna gattaske aha maẓẓerike

There were once seven brothers, one was blind, one was deaf in both ears, one son was lame on his legs, one son was weak in both arms, one had the figure of a tiger, one was a serpent and one was like an iguana.

9. The affixes **da** and **ka**, etc.

The word **da** is very commonly used to address a man, and the word **ka** is used to address a woman.

wāda	come boy, man
wāka	come girl, woman

To address persons in the plural number the affixes **erida** and **erika** are used, or the verb put in the plural number.

	wā erida	come men
	wā erika	come women
or	**wādu da**	come men
	wādu ka	come women

Various affixes for addresses of more politeness are : **ango, ngo, asi, ersi, anga, eringa**

wādungo	please come
Gauru hijaasi,	Gauri, please give
Gauru koḍḍeerisi,	Gauri, please take it
,, **ēneerisi,**	Gauri, please take it

ango! Sitati Gauruteri wāeringa

eh! you Sita and Gauri, please come!

evari wāteringa

they came (respectfully)

evari wāterikinga?

did they come

wāterisi

they came (respectfully)

hijateriesi

they gave?

10. The affix **le**.

This word is very commonly used as an affix to express certainty.

ninge ēnaataki biẓāra, biẓāra kījaani, ninge hījaï lē

why are you sorry, don't trouble me, I certainly give

wānesi le

he comes certainly

V.

ONOMATOPAIC TERMS.

1. There are certain words which have no actual meaning, but which represent some particular sound or some particular sensation.

nīnu ī kamma kēpamiẓẓihe, ēnaataki nīnu dalladalla trīkidi ?

when I told you to do this work, why are you trembhing so much ?

evasi haẓẓiwaha kizowi wessalie rarra inzihi kakheri

when he came and made fun, they laughed so loud

evasi maramara ātesi

he got dirty ; he was troubled

zerre merreti kamma kīda

is this not an impossible work ?

lebbelebbe ahi zōlki āderi, ningadu, kamma hēradu

you talk uselessly, stop talking and join the work

rāẓu sollosollo iẓẓe (sorrosorro)

the snake is rattling

ījaska lebbelebbe ānu

women are gossipping

māne gezza gezza gezza āha nenza man neri

all is full of men

olleolle hījaï (ōḍeōḍe)

I give constantly

2. Sometimes another word, which has a different special meaning, is added to a noun to give a particular idea. The first noun then loses its original meaning.

arna zāda koḍḍitee

I bought grains (and forest)

ēju kūdu miha wāmu

bring water (and rice) to pour

himbori dukki huẓẓā wāmu

come after dressing

kla'li doweli ta'mu

bring beal and a knife

kuẓa dēruki hannomi

we go for vegetables

3. The word which has to express a particular sensation is sometimes doubled.

kekējuta kihihi ūphe ōneri

with all hands, they took it carrying away

roroosi = one by one

ririari
riariari } two by two

4. The present participle is very often doubled to give the verb a special force.

lāgi lāgi haẓẓeri

they went scolding

haẓẓi haẓẓi lāgiteri

she scolded when they were going

hotti hotti torgiteri

running they fell

torgi torgi litteri

they wept, when they were falling

lihi lihi wāteri

they came weeping

5. Some adverbs are used to express a special sensation.

pottoninga hātesi
he died suddenly

evasi zōna zēngu tikhimaẓẓati leddeninga pinzitee, lappuninga astee, tobboninga tattee
when some one was gathering zonna, I sprung quick, got him quick and brought him quickly

6. In some instances a word is sometimes repeated. The first consonant with its following vowel is then changed into **gi**. This expression sometimes implies a certain despair or disrespect.

imbaa weska hillau giska hillau
here is no wood, nothing

nange rānda hillee ginda hillee
I have no rice, nothing

kokasi hilluusi gikasi hilluusi
there is not even a boy

imbaa tāju, gīju hillee
here is no place, nothing

zīju hillee, gīju hillee
there is no way, nothing

XI.

COMBINATION OF TWO WORDS.

When two words are to be united, of which the first is ending and the latter beginning with a vowel, these two vowels generally get united into one, according to the following rules.

REMARK.—1. This combination is not so commonly used as in the Telugu language, as the Kuvi language is used to have two vowels staying close together.

Common rule is as follows :

i	and	**i**	change	into	**i**
e	,,	**i**	,,	,,	**i**
i	,,	**e**	,,	,,	**e**
e	,,	**e**	,,	,,	**e**
a	,,	**e**	,,	,,	**e**
u	,,	**u**	,,	,,	**u**

REMARK.—2. Sometimes the vowel of first word, sometimes of the latter, prevails.

1. When vowel of the latter word prevails.

evasi hittesi inzihi = **hittesinzihi**
he gave

kōḍi hāte inzihi = **hātinzihi**
the ox died

ī kamma kēpiṭi ēnataki = **kēpitenataki**
why did you do this work ?

ēndunga ēndamu = **ēndungēndamu**
play games

takka ēnaataki = **takkenaataki**
why a rupee

ēju uttesi = **ējuttesi**
be drank water

īja wāne eẓẓela = **īja wāneẓẓela**
when comes the mother

2. When the vowel of the first word prevails.

mā āba = **māba**
our father

mā īja = **māja**
our mother

mā izzo = **mazzo**
our house

mī aba = **mība**
your father

mī īja = **mīja**
your mother

mī izzo = **mizzo**
your house

ro izzotari = **rozzotari**
people of one house

hē āba = **hēba**
look ! father
hē ēja = **hēja**
look ! mother

REMARK.—The Kond is using the word **āba** (father) mostly if he is addressing his father, but if he is talking about him to other people, he calls him **tanzi**. The word **talli** (mother) is not used in singular form, but only in combination with **tanzi**, as **tallitanziska**, parents.

3. Other vowels, which are not given in the above written table, are pronounced separately although they are staying side by side.

patka assiwaha
bringing fruits
ēdi aanaha
except this
hāgu āte
clouds arose
bahe lōku āneri
they became many
hao, oa ōzitani
yes, take away this nice thing

4. Change of vowels, when another is affixed.

This changing of vowels is a peculiarity of the Kuvi language and has no similarity in Telugu. When a

verbal termination or any termination is affixed to a verb or any word, the final vowel takes the same sound as the affixed one.

hille usi	changes into	**hilluusi**	(he is not)
namma o	,, ,,	**nammoo**	(I do not believe)
ezzela e	,, ,,	**eẓẓelee**	(when)
lakka e	,, ,,	**lakk̄ee**	(therefore)
zāḍata e	,, ,,	**zāḍatee**	(in the forest)
kēpa o	,, ,,	**kēpoo**	(I do not)
kēpa e	,, ,,	**kēpee**	(she does not do)

EXCEPTION.—1. The word **ronda** (one thing) and **rinda** (two things) changes the vowel **a** into **i**.

ronda into **rondie**
rinda into **rindie**

The forms **rondee** and **rindee** may be also used.

EXCEPTION.—2. When the first vowel forms the root of a verb, it cannot be changed.

wā a	come
wā o	I do not come
wa usi	he does not come
wā e	she does not come
kī o	I do not do
kī a	do
kī nsi	he does not do

kī e	she does not do
hō o	I do not go
hō usi	he does not go
hō e	she does not go
hō a	go
we o	I do not beat
we usi	he does not beat
wee	she does not beat
wea	beat

5. Changing a short vowel into a long one is very common. Words so changed receive a comparative or superlative sense.

iẓīẓi kokasi	a small boy
īẓīẓi kokasi	a very small boy
iẓasi	a little one
īẓasi	a very small one
iẓāni	a little
īẓani	a very little
koẓẓeka	some
koẓẓēka	a little
iẓẓeka	a little
iẓẓēka	a very little

6. Changing a vowel into another to express a greater distance or duration.

imbaa	here
embaa	there
umbaa	farther there

hūmbaa **hēmbaa**	very for, there
ivasi	this man
evasi	that man
uvasi	that man (farther away)
hūvasi **hēvasi**	that far away man
iẓẓai	so little
eẓẓai	so little as that
uẓẓai	so little as that (a little farther away)
hūẓai **hēẓai**	so little as that far away thing

7. Changing the verbal participle last vowel **i** into **ē** or **ō** to denote duration.

kēpi manneri **kēpē manneri** **kēpō manneri**	they are doing

8. Changing the vowel **e** into **a** to denote a generality.

bāhēteri	all men (near)
bahētari **bahētateri**	all men (on the whole earth)

mīmbu bahēteri imbaa mannadu
you all stay here

evari bahētari embaa mannampari
those all may stay there

wālateri	many (here)
wālatari	many (there)

12

PHRASES.

pērha ōtesi kōḍinga	he drove the oxen away
perha ōtesi walli	he lifted up the stone
trāju zēspikihi rittesi	he fell heels over head
nange rāha hōtane	I am rejoiced
wāla santati hāḍanga	useless words లేని పోని మాటలు
ī mrānu dēkinesi	he carried the tree
ī ḍōka zūẓinesi	he carried the pot (upon the head)
bitriti hāḍa	the internal sense
ēnai mahāke	(యేమిడో గాని) who knows !
hunna (సున్న)	emptiness, nothing ; used as noun
nānu hillaa hunnata	(నేను లేనప్పుడు) when I was not here
ē illu hunna aha manne	the house is empty
mā hunnata waha maẓẓeri	they came, when we were not there
westāni / westanani } wenzaï	I hear the spoken (thing) (what has been said)
wenzanani westaï	I tell the asked (matter) (I give the information called for)
wenzaanani weh'o	I do not tell, what is not asked

messali haẓẓee		I went to see	
ẓinnikijali ,,		,, ,,	
hendali / **henga** } ,,		,, ,,	
hērikījali ,,		,, ,,	
bēzali ,,		,, ,,	
meska ,,		,, ,,	
paitesi	he beat	**hāie paitesi**	he killed
wētesi	he beat	**hāie wētesi**	,, ,,
pahitesi		he fell heels over head	
trāju zēspikihi pahi rittesi		he fell head over heels	
pātalāngitesi		he fell on his back	
ōẓakerhi rittesi		he fell on his side	
kahi hazzu		go to play	
kahi haẓẓu		they (females) went to play	
kaha haẓẓu		after play, they went away	
iẓẓāi haẓẓe		a little is gone	
īẓai haẓẓe		the little one (fem.) is gone	
leema eẓẓāni tammu		bring me a bit, (as much as a finger's nail)	
iẓẓona nange hījamu		give me a little	
ro bonda ēju hīja aba		give me a little water, sir, (a drop of water)	
ro bonda zāju hīja akē		give me a little sauce, madam !	

ro kāḍu bonḍa hīja adē	give me a little brandy, Sir
iẓẓeka ūṇa, so little	so less (only a little bit)
iẓẓeka ūṇa hījadi	do you give only such a little

ON MUCH, MANY, MORE.

hāra zāna wāteri	many people came
hāreka zāna wāteri	,, ,, ,,
gaḍḍu zāna wāteri	,, ,, ,,
gaḍḍuē hittesi	he gave much
hārekee hittesi	,, ,, ,,
hārona hittesi	,, ,, ,,
hāronee hittesi	,, ,, ,,
agāda hittesi	he gave more
eẓẓona hittesi	how much did he give

---

bellee nanni	(అంత్తేకన్న) very well
zēnu kērmu	turn back
nāpo mūmbu kēpa	turn your face to me
ōẓa kērmu	turn aside
tīni totto kērmu	turn to the right side
tēbri totto kērmu	turn to the left side
ī gāḍēka takie kījada	give it to me now
nōro wahimanneri	people are coming
wēḍa tumbite	the sun set

wēḍa hazze	the sun set
wēḍa klūte	,, ,, ,,
wēḍa medite	,, ,, ,,
wēḍa rēte	,, ,, ,,
wēite	(తెల్లవారింది) it dawned
wēḍa hōte	the sun rose
wēḍa engite	,, ,, ,,
ēnarātihe mingēnai	whoever is there, what does it matter to you ?

ēnarizzihe
ēnarātihe } **ōḍēnai** or **mingenaataki**
ēnarātiwa

whoever is there, what does it matter to you ?

ē pusponi imbatie mutte the story is at an end herewith

uzzeka heotasi
అంత దూరపువాడు
rozzeka heotasi
కొంత దూరపువాడు } a man, who is so far
izzeka heotasi
ఇంత దూరపువాడు

ēnarātiwa hilluuri nobody is there

ninaa wētateriki ? ueda
ueka } (కాదే)

have they beaten you ? No.

evasi assuli nehasi

he is really (permanent) a good man

assuli bangāra da?
is it pure gold? man

sonna lehetasi	a man like gold (as good as gold)
kaha gattasi / **kaha gattasi ae** }	a very bad man
nehikihi zōnginesi	a man who rules well

kōju hīpangani zōngamanne
the hen keeps the little one under her wings

ī ōḍu tarzanesi	the king rules badly (scratches)
kōju tarzine	the hen (does not protect its chickens but) scratches
evasi nehikihi āstanasi	he is a good listener
evasi nehikihi astanasi	he is a good catcher

nī uppareemā īda hallee kēpitee
నీకోసముగదా ఇదంత చేసినాను
of course I did all this for you

onputa rīnai	to remember
onputa wānai	,, ,,
onputa hōtanai	,, ,,
or **onpinai**	,, ,,
kamba tuh'nai	to ripen
māẓa tuh'nai	to ripen
metha tuh'nai	to throw away

panḍa tuh'nai	to send
tinza tuh'nai	to eat
tūnha tuh'nai	kill, cut
ēni rāha ēni baha	what joy !

nānu imbaa rootee maẓẓihe
if I am alone here

nānu imbaa rootee iẓẓihe
if I am here alone

nānu imbaa rootee ātihe
if I were here alone

wāhi maï	I am coming
wāhi maï **wāhu ahi maï**	I am tired
mīmbu ēnaa āuderi	it does not matter to you
nī hāḍa bōha hanneko	your word is useless (your word is falling down)
izzo okko pātati hōtwi kīneri	they went into the house from the back
kējuti baḍga	a walking-stick
kanka addemika	spectacles
izzoti pannu	house tax
ījōna	this year
rāndu	the last year
hāki wāte	the death came (that means : he lost his case
hānaī wāte	to die came (your business is at an end)

hāni wāte **hāha mannesi** }	death came (he died really)
hilleie **hillalie hillee** }	లేవేలేదు, not at all
jāḍeka manzaha	staying for a moment
wēḍa wāte	the sun came (not వచ్చినాడు, as in Telugu)
lēnzu wate	the moon came
nīedehe	a little while
nīetie	from now
āzitie	from now
nīnzutie	from to-day

ī kamma ānilehe meh'mu ēḍāju ātihe hommu hīmu

see that the work is done, and after it has been done give money

nānu nī muhe karma ājatilehe nīnu zakke āmu

as I had mercy upon you, so also do you

ninge karma ānilehe tōstamu

show that you have mercy

paradu pā'deri

search and you will find

rondi eẓẓeka kihi kēpinai

according to one size to do (to do exactly)

ē gīja tani hījata ittakoḍḍite gāni wēkhee

she keeps that saying in her mind, but does not publish it

evani lekkeese, patuuse anda ātee

I was mixed up with his fate, with his destiny

bizza mattitomi we sowed seeds (జల్లుట)

ēju zallitomi we sprinkled water (జల్లుట)

ro hāḍa zallitee I spoke a word

rāha hazze the joy is over

rāha raha hazze the joy is over

ninge nammakomi hillāape

you may not believe

ninge nammakomi hillaapomi, hannomi

we may not be faithful to you, therefore we go

mazzihe hījadi, hilla atihe hījuudi

if you give, well, if not, never mind

ēski the thirst

eski uphill

zēspi downhill

ūski the desire

nōne it pains the mind

nōjane it pains in my mind

bīsa the pain (in the body)

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